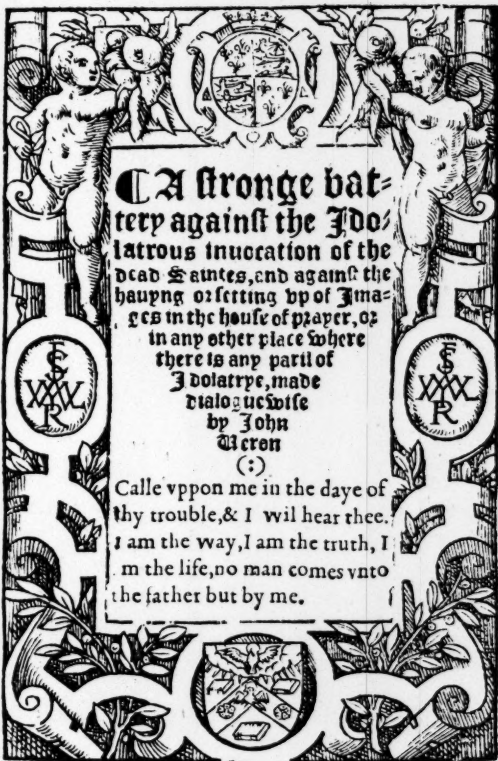




A Stronge bat-
tery against the Ido-
latrous Inuocation of the
dead S^aintes, and against the
haupng or setting vp of Ima-
ges in the house of prayer, or
in any other place where
there is any partil of
Idolatrie, made
dialoguewise
by John
Uicron

(:)

Calle vppon me in the daye of
thy trouble, & I wil hear thee.
I am the way, I am the truth, I
am the life, no man comes vnto
the father but by me.

Psal. 111

Iohn. 1

b
la



ou
ma
on
for
the
of
a ri
goo
den
tha
mo
dam

To the righte honorable
 ble, sir Nicholas Bacon knight
 Lord keeper of the great Seale of Eng-
 lande, and one of the Quenes most honorable
 priuie Counsaile, John Ueron wys-
 sheth grace, peace of conscience,
 and increase of godlye ho-
 nour, from god the father,
 throughe hys son Je-
 su Christ oure
 Lord.

(:)

Some be of this opiniō, right
 honorable sir, that those thin-
 ges that bee in controuersie,
 betwixt vs & the Catholikes
 are not of so greate weighte
 and importaunce that wee
 ought therefore to stirre vp suche tragedies, or
 make so muche a doe, syth that they confesse
 one true lyuinge God with vs, and his
 sonne Iesu Christe, do alowe the scriptures of
 the old and new testament, and all the articles
 of our beleue: But yf al thinges be considered
 a right, and wayed with the euen balaunce of
 gods worde, it shalbe easie for any man to vn-
 derstande that it is not without a iuste cause
 that we do bothe dissent from them, and a' so
 moste earnestly impugne their pernicious and
 damnable doctrine: and al their abhominable

The commō
 complaintes
 of many peo-
 ple.

THE PREFACE.

They do not confesse god which do not confesse him as he doeth reueale himself in his worde.

Psa. 89

Psal cxlv.

How god reueleth himself in his word.

The sacrilege of the aduersaries.

errours and diuel she opinions. For first and foremost, it can not iustly be sayde, that they do confesse the onely true liuing god, with that they do not confesse him as he doeth set forth and reueale him selfe in his holye and sacred word, but do so cōfesse him, that they do make of him a plaine eidle Herin then do we differ from them: that we do acknowledge and confesse him, as he doeth reueale himself vnto vs in his holy & sacred word where he setteth forth him self vnto vs an omnissufficient god, and in whom only we ought to seke all manner of thinges that are necessarye both for our bodyes and soules, The heauens are thine (say the scriptures) the earth also is thine, thou haste layed the foundation of the world, and all that therein is: all the kingdomes of the earth are thine. And thy kingdome is an euerlasting kingdome, and thy dominion endureth through out all ages. Thou sittest on the rounde bale or circle of the earthe, and the inhabitants of it are as Locustes in thy sight. Thou makest to stande, and doest putte to flight. And onlesse thou kepest the citye, he watcheth in vaine, that doth kepe it. Al counsailes and helpes are from thee. But do not our aduersaries most sacrilegioulye, robbing god of his glorye, attribute al those thinges to hy dead creatures, I mean, to those that be already

depar

THE PREFACE.

and departed out of this worlde? what haue they
 they left vnto god? what help what aid and succour
 that they haue nede of, doe they not craue at
 that the deades handes? The Frenche men in their
 orth perillous warres and battayles, do rather cal v-
 cred pon Saint Denyle, than vpon the mightye Ie-
 make hough, the lorde god of hoostes, The Englysh
 dis men had in stede of god Mars, whom the
 and men had in stede of god Mars, whom the
 vnto heathen worshipped for the god of Battayles,
 eteth that lustie knight Saint George of Cappado-
 god, cia. The Scottes, their Saint Andrew. The Spa-
 ma- niardes and Gallycians, haue yet at this houre
 r our their holy Saint Iames, whom they do rather
 (say call vpon, then vpon the eternall and euerly-
 thou uing god, in their moste perillous affayres,
 and They that trauaile by the Sea, haue in stede of
 f the Castor and Pollux, their Saint Nicholas, vnto
 euer- whome they ioynge for a felowe helper that
 ndu- lile pretye one Saint Christophore, who by
 n the their description maye bee likened vnto that
 e in- mounstruous Poliphemus. which Virgill do-
 ight eth speake of. Do they not worshippe Saint
 te to Valefiane (as they do communely call him) as
 e, he the heathen had in times paste woorshipped
 ou- their Aeolus, whom Iupiter had appointed to
 t ou be king & ruler of stormes and tempestes? For
 go they persuaide them selues, that if they do dili-
 o hy gently worship him, he wil kepe of the haile
 read from their corne, and from al other fruites of
 par

Saint denis

of Fraunce

Saint George

of England.

S. Andrew

of Scotland.

Saint Iames

of Callycia.

The gods of
 idolatrous
 Mariners.

Valefian

Aeolus,

THE PREFACE.

John & Paul.

Saint Agathe

**Saint Flori-
nian.**

**Sebastian &
Rocke do
heale the pes-
silence and
poches.**

**Petronille,
Peters daugh-
ter.**

**Appoleyne
Otilia.**

the earthe, he will cease the ragiouse windes,
and appease the tempestes. Some other do at-
tribute this office vnto John and Paul. Saint A-
garhe must se their houses to be preserued frō
fire. And therefore when there is any ieopardy
of fire they do rather call vpon her, than vpon
him that hath all his creatures at his beck and
commaundement. But bicause she is a wo-
man and therefore frayle and timorous, they
haue associated vnto her saint Florinian, who
being in complet harneyse, doeth hold a paille
for to cast water vpon the fier, for to quenche
the burninge: when god doeth by his righ-
teous iudgement punish the world with pes-
silence haue they not their Saint Sebastian?
And when they be smyttē with botches sores
and boyles haue they not their Saint Rocke?
more trust haue they in those dead creatures,
of whō we do doubt whether they be in hea-
uen or not, than they haue in the liuyng god,
the onely autour of al health both of body &
soule. In their agues and feuers saint Petronil-
le, Peters daughter must be their phisition.
And no maruile. For, when our Sauour
Iesus Christ did heale her grand dame, she cre-
ping in vnawares did learne the arte of medi-
cin. Touthlesse Appoleyne must helpe the
touth ache, as blynd Otilia bearinge her eyes
vpon her booke, being fallen out of her head,
must

THE PREFACE.

must help sore eyes. To be short, they haue for all the partes of the body certain appoynted Saints, as they haue for euery kind of cattel. Which thing they would not do, if they did confesse and acknowledge god, as he doth reueale himself in the scriptures. For, there we Deut. vi. learn, that the Lord our god, is one God: That he doth all things with his diuine prouidēce, and that as all thinges, are of him by him and in him, so he is the onely autour of lyfe and death, of rycheffe and pouerty, of wysedome and foolyshnes, of health and sickenes. And sith that we are bothe hys creatures and seruantes, and do owe our selues whollye both body & soule vnto him: is it not against all reason, that we should turne our selues from the creatour vnto the creatures? The heathen do the same. But we ought to be Christians, and to cleaue onelye to Christe, and by him to be made one with the father. If the saintes do all thinges, yf they haue the gouernement, tuition defense & protection of cities and townes, if the standing manfullye in battaile, the rennyng awaye, and victorie, if the curinge of diseases, if the benefite of health be in their hāds, if they haue power ouer the windes stormes & tempestes, if they possesse al the lymmes of a mannes body, what doth god in the meane while? Where is his diuynē prouidence? will

How god
ought to bee
confessed.

A. iiii.

they

THE PREFACE.

they say that god being wearye, doeth cōmit the gouernement of his creatures vnto other? But no suche infirmities is god subiect vnto. It is euident and plaine then, right honorable sir, that they doe make of him a plaine Idole, yea they make of him no god at all. For take his diuine prouidēce away or make him subiect to any infirmities, and then he is no god. It is farre otherwise with vs, For beinge instructed by the scriptnres and worde of god, we do wholly depend vpon his fatherly prouidence, vsing with most hartly thankfulness, all those lawfull meanes that he hath appointed, and ordeyned for vs, and so gyue him onelye the whole glorye of the gouernement of al thinges, for the commoditie and profit of his chosen and electe people. Again: is not this a denial of god, to go aboute to worshipp and serue him otherwise then he himself doeth appoint, and prescribe in his holy and sacred word? Socrates being an heathen, doeth plainlye say, that in religion it is required, that euery god be worshipped after his own wil, and not after the wil of his worshippers. If this did take place in false religiō, howe much more ought it to take place in true religion? I meane in that religion, that god hath set fourth vnto vs by his eternal and euerlasting wisedome? These are his wordes:

Howe the
faithful do
confesse god.

A denial of
god.

Socrates

Deut. xii

THE PREFACE.

Ye shal not do euery man that thing that seemeth vnto you best. I am the Lorde thy god, that thing only, that I commaund thee, le that thou doest it add nothing vnto it, and minish nothing from it. Again: They worship me in vaine teaching the doctrines and preceptes of men. But howe wel these thinges haue bene and are obserued of our frends the catholikes, let your honour be iudge. Those wayes that god wilbe worshipped and serued, they haue stoutly contemned, & chose euery day straunge kindes of worshipping and seruice, which the Lord doeth not once mencion of in the scriptures. This then is an other differēce betwixt them and vs, that we will haue god to be honoured worshipped and serued, accordinge to his worde, and as he himselfe doeth appointe and prescribe in his sacred scriptures, submitting our selues wholly, our wit and reason, & al the wisdome that can be in vs, vnto his vnsercheable wisdome and cōtenting our selues with that fourme and maner of religyon, that he hath sett fourthe vnto vs by his sonne Iesu Christ, whom he hath appointed, by his holy spirit to be the only teacher & scholemaster of his church, we do study & labour to the vttermost of our power & with al due submission and obedience, to kepe our selues within the limites and boundes, of his prescribed rules &

Math x

**How the
god y do
worship
god**

Mat, xvii

A.v.

Canons

THE PREFACE.

Samu. xv

Mat xv.

Wherin do
eth con-
siste the
outwarde
worship-
ping of
god

Read the
outthrow
of the
justifi-
cation of
workes
for that,

Canons, hauing alwayes this saying of Samu-
ell before our eyes: Hath the lord as great plea-
sure in burnt offeringes and sacrifices, as when
the voice of the Lord is obeyed? Behold to o-
beye is better then sacrifice: and to hearken is
better then the fatt of Rammes. Whereas they
neglectinge godes commaundementes, that so
they may set vp their owne traditions, and go-
ing about moste vngodlye to sett the wise-
dome of god to schoole do bring in, all maner
of truth trash, thippes full of dombe and beg-
gerly ceremonies, whiche they vrge with fire
and sworde, and maintain them, with al kinde
of cruel tyrannye. Whereby the externe and
outward worshippinge of god, whiche cons-
sisteth in the preaching of the doctrine and in
the right and due ministracion of the sacra-
mentes accordinge to the institution and or-
deynance of our sauour Iesu Christe, and in
the faythful prayers of the church, is clen ab-
olished and put downe. Howe peryllous a
thinge it is to attempte to serue god other-
wise than he himself doth appointe, it is ea-
sie to see in the x. Chapyt. of Leuiticus, and in
the ij. booke of Samuel and syxt chapt. and in
the i. boke of Cronicles, & xlii chapyter, well
this is most sure and certain that they do pre-
farrre their wisdom before the wisdom of
god, which is a playne denial of god, For yf
he

THE PREFACE.

he be not of a perfect wyldome, he is no god. Againe, this that they do, is a manifest forsaking of the couenaunt of the lorde, as it may be proved by manye places of the scriyptures: but specially by the xxij. chap. of Ieremy the Prophete. But now let vs come to their confession of our sauyour Iesu Christ. How do they confesse him, I pray you? euen as the vnclean spirytes did, who euery where acknowledged him to be the sonne of god, the sonne of the highest. To confesse Christe a right, then, it is not onely to confesse him to be true and naturall god, equall and of one substance with the father, and to be true & natural man equal and of one substance with vs, beyng in al things lyke vnto his bretherne, synne only excepted: But to confesse and acknowledge him, to be an omnisuffeyent, and moste perfect Sauour of all those that beleaue in hys name, and put their whole trust in the merites of his death passion and bloudsheddinge, and to be the onely mediatour betwixt God and men. For, therefore did he come, and did take vpo him our fraile nature that destroyng the works of the diuel, he should saue sinners, most perfectly and to the vttermost, I meane as manye as come vnto God by him, so that there is none other name vnder heauen geuen vnto men wherein we muste be saued, but the name

A forsaking of the couenaunte of god.
Howe the aduersaries do cōfesse christ
Math. viii.
What it is to confesse Christe a-right.

Wherefore Christ came into the flesh.
Ioa. iii.
Timoth. i
Hebru. vii.
Actes. iiii.

THE PREFACE.

Iohn.xiii.

Io.xvi

Rom.viii.

i.Timot.ii

Hebr.vii

Hebr.ix.

i.Io,ii

name of our sauour Iesu Christe. This therefore is oure confession and beleue , that by the merites onelye of the death passion and bloodshedding of oure sauour Iesu Christe, being apprehended and taken holde vpon by faythe, we obte, ne full saluation, forgeuenes of our synnes, and deliuerance from eternal, and euerlasting damnation, Whefore we do attrihute vnto him the whole glorye of the saluation of mankinde , acknoweledgyng hym , to be oure onelye mediatoure aduocate and intercessour , accordinge to these scriptures: I am the waye, the trueth , and the life. no man cometh vnto the father, but onely by me: Whatsoeuer ye aske my father in my name, it shalbe geuen vnto you: It is Christe, which is deade, yea, rather whiche is risen again: who is also att the right hand of the father, and maketh intercession for vs : There is one god , and one mediatour betwixte god and man, which is the man Christ Iesus, who gaue himself a ransome for all men: he is able perfectly and fullye to saue theym that come vnto god by hym, syth that he euer lyueth to make intercession for them. Christe is not entred into the holy place, which is made with handes, but in to heauen, there to appeare in the sight of god for vs. And againe: These thinges do I write vnto you, that ye sinne not, and

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and if any man doeth sinne, we haue an aduocate with the father, Iesu Christe the righteous. But as for our aduersaries without any warrant of gods worde, yea, against all scriptures, they doe attribute the best parte of their saluation, to their owne merites, and to the workes of their own handes, yea, to such kind of works, as neuer were commaunded of god, and forasmuch as they can not be of faith, they are mere sinnes in the sight of god. Is not this most blasphemous against the blood of christ, that they be wont to singe in their service? *Tu per Thomæ sanguinem quem pro te impendit, fac nos Christe scindere, quo Thomas ascendit.* That is: O Christ, do by the blood of Thomas, which he spent for thee, make vs to ascende thether whither Thomas is ascended. But why shoulde I be to tedious vnto youre honour, in reherfing many suche thinges, sith that all theyr bookes are full of such damnable blasphemies? Doe they not attribute more vnto their holy father the Pope, than vnto our sauour Iesu Christe? for they doe plainely affirme that through sayth in our sauour Iesu Christ we do onely obtain forgeuenes of the coulpe, fault, or guiltines, but not of the punishment that is due vnto vs for our sinnes. For that do they reserue to their holy father, who alone for a peece of money is able to geue pardon

Wherunto the aduersaries do attribute their saluation.

O blasphemous abomination

More is attributed vnto the pope than vnto our sauour Iesu christ.

THE PREFACE.

done a peccata et culpa, that is of the punishment, and of the fault. Yf this be not a denial of Christe, I can not well tell, what we maye call a denial of Christe for, therefore came he in to the fleshe that he might be our perfect and full sauour. They then that denye hym to be a perfecte and full sauour, do denye him to be come into the fleshe, and so by good right ought to be takē for Antichristes. I do here let passe, that by their sacrilegious and damnable sacrifice of the masse, wherein they saye, they offer dailye oure sauoure Iesu Christe bothe god & man: they doe all that euer they can, to abolshe, annihilate, and put downe the omnisufficient sacrifice of our sauour Iesu Christ, which as it hath ben from the beginninge, is now, and shalbe to the worldes end, of a most perfect efficacy, vertue, strēgth & power to saue al those that put their truste in it or take hold vpon it by fith: so can it not be reiterated or offered any more. For, Christ is not entred into verrye heauen there to appeare in the sighte of god for vs, to the ende that he shoulde offer him self any more, for then he must haue died often tēns the world began. He is that high priest that it became vs to haue, which being holyc, harmelesse, vndefiled, separated, from sinners, and made higher than the heauens, need not daily, as those high priestes, to offer

i. Ioa. iiii.

The sacrifice
of Christe
is omnisufficiente
and can be
offered no
more.

Heb. ix.

Heb. vii.

THE PREFACE.

fer vppē sacrifice, first for his owne sinnes, and then for the peoples : for that he did once, when he offered vp him self. How many mediators haue they imagined and soured vnto them selues besides Christe the onely mediator betwixt god and man. so many as they doe imagine to be saintes in heauen, so many mediators haue they soured vnto the selues, puttinge more confidence in their intercession. whereof they haue no certentye or assurance at all in gods booke, than in the mediation of the onely begotten son of god. Which in so many places of the scriptures we are certified of, that onles we be worse then brute beastes, we ought to content our selues **W**it, & to seke no farther. Adde therūto, that to acknowledge more mediateures besydes him, it is also to deny him to be come into the flesh. For, he dyd not only come into the flesh for to be our omnissufficient and most perfecte sauyour: but also for to be our only mediator betwixt god and vs. And as for the scriptures of the old and new testament, yf they did frō the bottome of their hartes acknowledge the to be the worde of god, then would they also confesse and acknowledge that all thynges paitaynyng to saluation are contented in the same. Whiche thing they will neuer do, lest their whole religion which consisteth al-

to-

How many mediators the aduersaries haue

To deny christ to be come into the fleshe.

Howe the aduersaries do allow the scriptures of the old and new testament.

THE PREFACE.

**They deny
the holy
ghost to be
god that
say that all
things pertain-
ing to
saluation,
are not
conteyned
in the
scriptures.**

together in mens traditions, and vain doctrines of diuels should be quite ouerthrowen. Nowe to deny that all thinges peretining to our saluation are comprised in the scriptures, It is to denye that they be the word of god yea they that do so, do vtterly deny the holy ghost by whole inspyration: the scripytures haue ben set fourth and wrytten, to be true and naturall god. For it is agaynst the property of god to make any worke of imperfectiō. But that all things pertaining to our saluation be not fully conteyned in the scriptures then are they a worke of imperfection, and consequently the autour of them, which is the holy ghost, is no true & natural god Do thei not besides all this, aslubiectize the scripytures & worde of god to the vayne glosses, and found expositions of their holye father the Pope? so that although their expositiōs be neuer so vngodly, neuer so contrary, to the true sense and meanyng of the holy spirit of god: yet we must receyue and allowe theym for curraunt money, except we wil fry a fagot. Euen after the same sorte, do they confesse the articles of our beleue, making what gloses they lust vpō the, although it be nothing according to the analogie of faith, from the which they do as farre deferre, as the heauens are hyghe aboue the earth. It is then euident and playne
that

The Preface.

that we do not withoute a iuste cause dissent
from the Catholikes and so earnestlye im-
pugne their damnable and wicked opinions.
But now we come to our pourpose, here in
thys my booke, I do mayntayne and defende
agaynste theym, that god onelye in the tyme
of oure trouble, ought to be called vppon, and
that therefore they that in their necessityes
do by prayer flye vnto deade creatures, doe
robb god of his glory, and do committ most
damnable sacriledge which thing hath ben
sufficientlye proued by manifest textes of
the scriptures, and by strong autorityes of the
auncient fathers of the prymityue Church, all
the objections that the aduersaries can make
beyng mightily aunswered and confuted. See. The hol-
condly it hath bene plainly shewed, that we argumēt of
ought to acknowledge none other mediator the booke.
betwixte God and man, but oure sauour Iesu
Christ onely, whom the scriptures do appoint
vnto vs for the omnisufficient sauour of man
kynde, and for our only intercessour aduocate
and mediatour. Making no mention at all of
the intercession or mediation of the dead sain-
tes, which thing the holye ghost woulde not
haue omitted, yf the saintes departed oute of
this world, had bene either appointed or allow-
ed of god to be intercessours vnto god for vs.
B Thirdly

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Thirdly it hath ben declared, that as the saints
that be already in glory with god ought in no
wise to be called vpon, nor to be takē for our
mediatours: so no godly honor ought to be ge
ue vnto the, forasmuch as it is a seruice, which
is only due vnto god. When I had an occasiō to
shew how many ways the true & faithfull ser
uantes of god, being departed in the faith of
his son Iesu Christ mai be honored, & that the
greatest honor that we can do vnto them, is to
obey their godly and sound doctrine, wherby
they haue instructed vs in the true religion &
worshipping of the true liuing God, and also
to folow their faith, and other heavenly ver
ties, wherby they did glorifye God, whilest
they lyued here in this worlde. This also hath
ben done by the infallible worde of god, & te
stimonies of the holy doctours of the true ca
tholike church, all the objections of the ad
uersaries: as before beyng quite ouerthrowen
by the same. Last of all it hath ben proued that
no figure ymage or likenes of god, nor of his
son Iesu Christ, nor of the holy ghost nor yet
of the Saintes ought to be had in the house of
prayer, nor in any other place whersoever ther
is any p^reroll of idolatry, and that there can be
no vse of them in the Oratories or praying pla
ces of the Christians, but rather that they doe
most hurte whersoever they be vsed and kept
where

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where by the waye I haue shewed, what is
the true crosse, that we ought to embrace and
haue a pleasure in, and that as for material cros-
ses they do more hurte, than good, & that ther-
fore for auoiding of offences they ought to be
taken away. These are the chiefe and princi-
pall contentes of this booke, which I do most
humbly, and with all due submission de-
dicate and offer vnto your good lordship
desiring your honour to accept and
take it in good part, which thing
if ye do it shall encorage me
to attempre greater thin-
ges, for the aduancemēt
of gods glory, and for
the edifieng of his
churche.

Thus the lorde god of hostes, the autour
of all goodnes, vouchsafe to preserue
your honour, my good lady your
wife, and all your good fa-
milie and householde.

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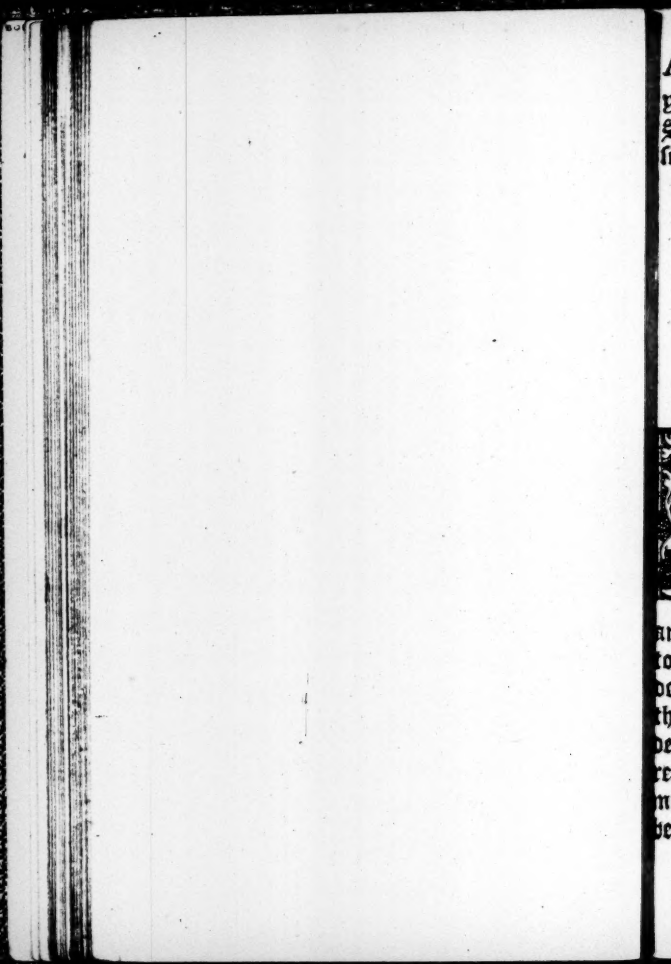
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him and Eunomius. fo. 39.

¶ Thus endeth the Table.



A strong batterie against the
ydolatrous Inuocation of the deade
Sainctes, and agaynst the hauyng oꝝ
settyng vp of Images, in the house of
prayer, oꝝ in any other place, where
there can be any peryll of idola-
trie, made dialogue wise.

By John Hieron.

The speakers.

Albion,
Eutrapelus,

Philalethes.
Dydimus.



LBION. I remembre
wel, that after we had
talked of the Prayers
foꝝ the deade, in which
talke, was most lear-
nedly proued by you,
that all the Prayers
and good dedes that the lyuing be able
to make oꝝ doo foꝝ them, that be ones
departed out of this woꝝlde, can profit
them nothyng at all: We were fully
determined to haue talked likewise and
reasoned of the prayers that are com-
monly made vnto dead Sainctes. But
beyng letted by other necessary & fruit-

this worke
was done
in the hun-
ting of pur-
gatorie.

¶

full

this worke
was letted
by the set-
tyng forth
of the do-
ctrine of
predellina-
tio, of free
will, and by
the ouer-
throwe of
the iustifi-
cation of
woras.

The sume
of the hole
doctrine
entreated
of in all
this booke.

ful communicatiō, y^e matter could not yet
be discussed. Wherin, notwithstanding,
I see very many, shamefully to erre: & I
my selfe am scarcely yet, perswaded in
it, by reason of y^e manifold textes of the
scriptures, & authorities of the ancient
fathers, y^e my faithful guides of the cler-
gie, dyd allege & bring in, for to proue,
y^e we ought to pray vnto y^e dead Sain-
tes that be already in glorie with their
head our sauio^r Iesus Chyist, & to take
them for our mediato^rs, aduocates, &
intercesso^rs. Therfore, I shal most her-
sily desire you, b^rother Philalches, y^e ye
will declare vnto vs, your mynd, tou-
chyng y^e matter, I meane whether we
ought to call vpon any other, thā vpon
the liuing God, in the time of our nede
and trouble. And agayne, whether we
ought to acknowledge any mediato^rs,
aduocates, & intercesso^rs besides our sa-
uio^r Iesus Chyist, whom ye doo euery
where affirme, to be our only mediato^r,
betwixt God & vs. I wold faine be fully
resolved in this matter. Philalch. As
concerning y^e first, we do not rede in al
the whole bodye of the scriptures that
euer the true and faithful seruantes of
god

god did in the tyme of their trouble, cal
vpon any other, than vpon the liuyng
God, the father of our saviour Iesus
Christe. Which ought to be vnto vs, a
sufficient doctrin. For, it is to be thou-
ght, that if they had hadde any expresse
word, in gods booke that shold haue com-
manded the other wise, they wold haue
ben obedient vnto it. But no suche ex-
presse word shall ye fynd in all the scri-
ptures, wherein not withstanding all
thynges, that do pertaine to the salua-
tion of man, are most sufficiently sette
forth vnto vs. Therfore it were a plain
blasphemie in the tyme of our trouble,
to cal vpon any other, than vpon the li-
uyng God onely, who by his prophete
Dauid spekeith these comfortable wo-
des vnto vs: Call vpon me in the daye
of thy trouble, so will I deliuer thee, &
thou shalt glorifie me. Who, I praye
you, hauyng this comendement of the
eueryuyng and eternall God, ioyned
with so sweete a promise, would seeke
to any other? Eurapelus. I woulde
holde hym worse thanne madde, that
would doo it, sithe that wee haue ney-
ther expresse woorde, nor promysse, in

None of
the faithe,
full seruan-
tes of god
didde euer
call vpon
any other
in the tyme
of theyr
trouble than
vpon the
true liuyng
God

Psal. 100.

We haue
no promis-
in all the
whole bo-
dye of the
scriptures,
all that

the deade
sayntes do
heare vs.

Vvhat pro-
perties he
oughte to
haue that
vve muste
pray vnto.

all the whole body of the Scriptures,
that the dead sayntes should heare vs,
or succor vs in the tyme of our neede.

Philalethes. Adde therto, that he whom
we ought to pray vnto, muste haue all
these properties.

1 First, he must be omnipotent or al-
mightie, that is, able to do what soeuer
he wpll, bethe in heauen and in earth.
for onlesse he were able and of power
to helpe vs out of all maner of troubles
perils and dangers that we bee in, be
they neuer so great, it were but labour
lost to pray vnto him.

2 Secondly, he must be of an absolute
and perfect wysedome, that so he may
perfectly know how to helpe them that
call vpon hym, for helpe ayde and suc-
cour, and how to compasse and ouer-
throw the craftie and subtile deuises of
the enemies of his people. For many
there be, that haue myght and power,
but for wante of wysedome, they can
bring nothing to passe, their might and
power profiteth them nothyng.

3 Thirdely, he muste not onely be al-
mightie, and of a perfect wysedom, but
also willyng both to heare and to helpe
vs

vs. For what shoulde his great power
and wysedome auayle oꝝ profite vs, ex-
cept he were willing to doo vs good?
4 Fourthly he must be such one, as is
able to here the prayers of al them that
call vpon him, although in one instant,
all the nations that be vpon the earth,
shold make their praiers together vnto
hym. For els it shold come to passe that
the suite and prayers of thone, shoulde
be both hyndred and letted by the prai-
ers of the other: oꝝ whyles he shoulde
heare the praiers of the one, and deli-
uer them out of the present danger and
perill: the other, theyꝝ prayers beyng
not heard, shoulde perishe in the same.
5 Fiftely, this pꝛopꝛetie also he must
haue, that is, he muste be suche one, as
dothe better know our necessities, and
what is expedient foꝝ vs than we our
selues bee able to declare. For, who
wold comit himselfe into the handes of
that phisition, y^e can know no moꝛe of y^e
sycknesse than the pacient can tell him-
selfe. These. v. pꝛopꝛeties are necessa-
rily required in hym, whom we oughte
in the tyme of our trouble to call vpon.
Byng one either in heuen oꝝ in earth

B.iii.

that

Rom 10. that hath all these thynges, and then we mai be sure, that it is he, that ought to be praised vnto of all men. But who can be such, except he be almyghty, except he knoweth all thynges, or be of a perfect wisdom, except he be most bounteous, and moste willing to doo good vnto all them that by faithfull prayers doo fly vnto him, hearing all them that call vppon hym, and knowyng better their necessities, than they their selues be able to declare: Didymus. None, I trow, can be suche, but the true lyuing and eternal God onely. For none of all the angels nor of the chyldren of Adam can haue these properties, onelesse we wil grant them to be gods. Philalethes. It foloweth then by good consequence that none ought to be called vpon, but the true lyuing God onely. For, he onely is almightie, whose spirite is the spirite of counsaile, so that he knoweth howe to deliuer his out of temptation, being so mercyful and bounteous, that he dooth of his owne goodnes, call the afflicted vnto hymselfe, and promiseth healpe vnto all them that calle vppon hym, sayeng (as we alledged beefore)

Call

God onely
oughte to
bee called
vppon.

Psal. 50.

Cal vpon me in the day of thy trouble,
 so shalt I deliuer thee, and thou shalt
 glorifie me. Agayne, he dothe not one-
 ly beyng euery where present, here our
 woozdes, but also the very desyres of
 our owne heartes, knowyng most per-
 fectly the infirmitie and weaknesse of
 his worke, that he himselfe hath made.
 Moreover, this is moste sure, that no
 inuocation or pzaier can be made with-
 oute faythe. Albion. And doo not they,
 that praye vnto Sainctes, beleue that
 they shall be heard: Without all doubt
 they bee fully perswaded, that they
 prayers shall bee hearde, and that they
 shall obteyne healpe and succour at the
 deade Sainctes handes. Therefore, it
 canne not bee sayde, that their inuoca-
 tion or prayers be without faythe. Phi-
 lalcthes. But whence doothe the faythe
 of the chryistians proccede and comme,
 but of the preachyng of the gospell: or
 wherupon is it grounded, but vpon the
 infallible word of God, which sendeth
 vs to none other, but to our heuely Fa-
 ther, thzough his sonne Iesus Chryste,
 our onely sauloz, aduocate and media-
 tour. This doothe the Apostle write:

There can
 be no true
 inuocation
 withoute
 faithe.

Obiectio. 1

VVhence
 the faythe
 of the chri-
 stians doo
 comme,
 and vwher-
 upon it is
 grounde d.

Rom 10. Who soeuer shal cal vpon the name of
the Lorde, shalbe saued. But how shall
they cal on him, in whom they haue not
beleued: And how shall they beleue in
hym, of whom they haue not hearde:
And howe shall they heare withoute a
preacher: And how shall they preache
except they be sente: as it is wrytten:
How beautifull are the secte of theim,
whiche byng glad tidynge of peace,
and byng glad tidynge of good thin-
ges. But they haue not all obeyed the
E. sai. 72. Gospell: for, Esaie saith, Lorde, who
Naum. 1. beleueth our report: Then saith com-
E. sai. 53. meth by hearyng, and hearyng by the
Iohn. 12. worde of God. What could (I beseeche
you) be spokē more plainly of & true In-
uocation and prayers of the Christiāns:
Who seeth not whence it dothe come:
How, sayth he, shall they call on hym,
in whom they do not beleue: The true
inuocation thenne can not be without
saith. And that we might vnderstande
of what saith he doth speake, he setteth
foorth whence it cometh, that we maye
know the qualitie & boldnesse of it. He
sheweth that it cometh by the preching
of the Gospell, whiche byngeth vnto
vs

Inuocation to Saintes.

vs glad tidings of peace, and certifieth
 vs of good thyngs. But the true prea-
 ching of the Gospell, dothe teache vs
 to beleue in God onely, and in his only
 begotten sonne our Lorde. Albion.
 Now I perceane well your meaning :
 He onely ought to be called vpon, in
 whom we doo beleue : but the word of
 God dothe teache vs to beleue in God
 only: Therefore, he onely ought to bee
 called vpon. Philalethes. We vnderstand
 the matter a righte. And verily this is
 the principall marke, that the hole scrip-
 tures doo shoote at, to make vs to put
 all our whole confidence and truste in
 God our heavenly father, and in al our
 afflictions and troubles whiche he sen-
 deth vnto vs, for a fatherly chastisemēt
 and discipline, thereby to call vs vnto
 him agayn, boldly to call vpon his holy
 name, througħ his sonne Iesus Christ
 our Lorde and sauioꝝ. E V T R A P E.
 This, me thinke, oughte to suffise vs,
 that our sauioꝝ Iesus Christ, whom the
 heavenly Father hath appointed to be
 our onely teacher and scholemaster, in
 thynges that pertain to the true reli-
 gion, worshipping and seruice of God

He onely
 oughte to
 be called
 vpon, in
 vvhō vve
 do beleue

The mark
 that the
 hole scrip-
 tures doo
 shoote at.

Christ hath
spoken ne
uer a wor
de of the
inuocatio
of saintes.

Marhei. 6.

dyd speake neuer a word of this Inuoc
cation of the dead Saints, which thing
he woulde not haue done, if it had ben
accozdyng to the wyll of hym that had
sent him. Therfore whē he techeth his
disciples to pray, he sayth these wordes
vnto thē: after this maner therfore prai
se : Our Father vvhich arte in heauen,
halovved be thy name. &c. As he dothe
here sende vs to our heauenly Father,
and byddeth vs to praye vnto hym, so
can not this praiser, without traiterous
sacrilege bee sayed to any other. For
vnto whome of the Saintes can wee
without great blasphemie saye : Oure
father whiche arte in heauen : or geue
vs this day our dayely breade, and for
geue vs oure trespasses as we forgeue
theym that trespace against vs: Ther
fore I can not but meruell at the sham
lesse blasphemies of those, that would
sende the poore symple and ignozant,
after they had had theym vnder theyr
Benedicite, to this image or to y image
and bydde them to saye there knelyng,
so many Pater nosters and Aues. PHIL
L A L E. These maye be lykened vnto
those false Prophetes that Hieremie
dyd

byd speake of) whiche taught the people to say vnto a pece of woode, Thou art my father, & to a stone: Thou hast begotten me. so; what other thyng is it to mumble oute the Lordes prayer, befoze dombe blockes and stones, but to committe that shamefull ydolatrie, that the holye Prophete doothe so soze speake agaynst in that place. Albion. If the deade Saintes ought not to be called vppon in oure necessities, troubles, afflictions, and aduersities, because that they can not heape vs, but God onely, who therfoze oughte alone to be prayed vnto: How doth it chance that many haue bene deliuered frome greuous sickenesses, and other greates perylles and daungers, by calling vpon the Saintes, & that with great & wonderous miracles. which thyng can bee proued by manyfeste tokens and signes, or rather remembzances, that hang yet at this daye in many of their chapelles: Sonme haue bene saued frome drounyng by the helpe of saint Nicholas. Some agayne, haue ben deliuered frome bondes and yrcns, by S. Leonard. Howe many, I pray you, beynge

Hiere. a.

Obiect. ii.

Saint Nicholas.
Saint Leonard.

A strong batterie against

being halt, blinde, dumble, and deafe,
haue ben cured and healed by the helpe
of the Saintes: What shold I speake
of them, that by their helping handes,
haue ben deliuered from dangerous a-
gues, pestilence and vncleane spirites:
With then that the deade Saintes doo
helpe them, that doo deuoutly pray vnto
them, why shulde we not in the time
of our trouble cal vpon them? PHILA.

Answer

The shew-
ing of
miracles
is not a suf-
ficient a-
rgument to
proue the
inuocation
of saintes

Esa. 43

If the shewing of myracles were a suf-
ficient argument for to proue, defend,
and maintein the inuocation, and wor-
shyping of the Saintes, by the same
reason might the Idolatrie of the Gen-
tiles or heathen be vpholden as good,
sithe that many haue ben cured and de-
liuered among them, by calling vppon
their false gods. Wherof it did come to
passe, that the hethen dyd verily thinke
that they were healed by their goddes,
whom in their perils and dangers, they
called vpon, and whome, leauyng the
true liuyng God, they moste vngodly
honored and worshipped. Didymus. I
remembze y the lord doth in Esaie the
Prophet speake these words: I am he,
I am he, and besides me there is no sa-
uioꝝ.

1102. If there be no sauioꝝ besydes the true liuing God, by whose vertu think ye, were so many thousand of sick folkes restozed to health again, befoꝛe the ydols of the heathen: Philaleth. With- out al doubt, they were cured and hea- led by the power of the dyuell. Didym. But how can Satban the dyuell, heale oꝛ delyuer any man from his sicknesse, sithe that he is no god. Philale. He can doo it, if God doth permitte and suffer specially among them, whome he holdeth subiect to his tyzannie: whose ries he hath so bewitched, that they thynke themselues to be the true woꝛshippers of the liuyng God, and to be helped by hym, so; that wicked spirit is so abhoꝛ- red, and hated, that beyng knowen, no man wold call vpon him. He doth ther- foꝛe so blynde the heartes and myndes of the infidels, whome he beareth rule ouer, and whom he hath vnder his sub- iection, that they thinke nothyng lesse than to calle vpon Satban the dyuell, oꝛ to be healed by hym. And that this crafty and mosse subtyll deceauer maye lurke oꝛ be vnknownen, he dothe by the diuine permission and sufferance, and by

vWho thei
be among
vwhom the
diuel vvor
beth my-
racles.

A strong Batterie against

Note this
diligently

What sub
till means
the dyuell
vvoorketh
that he
may seme
to haue cu
red and he
led the sick

by the rightuous iudgement of God,
moste shamefullye begyle theim, that
be geuen ouer into his power, doyng
all that in hym lyeth, to withdraw the
myndes of mortal men from the woꝝ-
shipping of the true luyng God, that
so he may haue them felowes with him
of eternall punishementes in hell fier.
And soꝝ this cause these vncleane spi-
rites doo hyde theimselfes within the
images, they inspire the hertes of their
pꝛophetes, they sett out oracles oꝝ pꝛo-
phesies, they gouerne the flyenges of
byꝛdes, they trouble the lyfe, they dis-
quiete the sleape, and creepng in to
the bodies, they doo fraye the mynde,
they byꝛng the lynimes out of fashioꝝ,
they hurte the healthe, and bere with
diseases, that they may compel and con-
strayne the pooꝛe sely wꝛetches to the
woꝝshipping of theim, and when they
haue released oꝝ leused that which they
had bound, they may seme to haue hea-
led. soꝝ, this is theyꝛ curyng oꝝ healyng
when they cease to doo hurt. All these
thynges are done, at the inuocation oꝝ
calling vpon of the gods of the beathen
woulde therefore any man beyng in
his

his right mynd, iudge this idolatrie to be tollerable or good, because of these miracles: Albion. These thyngs haue been doone among the heathen, whose goddes were no gods but deuyls, and that by the permission and suffrance of God, because of their horrible idolatry that they dyd most shamefully wallow in. But it foloweth not that the lyke may be done among the people of God Philalethes. It is mooste manifeste and playne, that God doth permit and suffer Sathan to worke suche thynges among his people. For, dothe not God geue vnto false Prophetes power to worke miracles, that so he may try and proue his people whether they loue him or not: And whether they will stedfastly cleaue vnto his lawes: And least it shold be said, y this was don amōg the Jewes, but y it is otherwise in y churche of Christ, we haue an excellent prophetic of the holy apostle, wher he saith on this maner: Than shall the wycked man be reuealed, whom the Lord shall consume with the spirite of his mouth, and shal abolishe with the bryghtnesse of his cōming: eue him, whose cōmig is
by

3. Obiectiō

Answer.

Deute. 19.

2. Thes. 2

Veron, J.

by the woozkyng of Sathan, with all
powe and signes, and lying wonders.
And in all deceauablenesse of vnright-
tuousnesse among them that perishe,
because they receaued not the loue of
the truthe, that they myght be saued.
And therfore god shal send them strong
delusion, that they should beleue lyes,
that all they might be damned, whiche
beleued not the truth, but had pleasure
in vnrightuousnesse. Do we not lerne
by these wordes of thapostle, that in the
later days there shall be wonders and
signes in the kingdome of Antichriste:

There be
vonders
and signes
in the kin-
gdome of
Antichrist

And doubtlesse, as they are by the righ-
tous iudgement of God, ordeined so
to deceiue them that haue a delight in
vnrightuousnesse, so doo they also take
away sicknesses, and diseases, that the
vngodly contemners of the truth may
the more be blynded and confirmed in
their erroꝝ. Are not also these Chrisses
wordes: Many shall say to me in that
day: Loꝝde, haue we not by thy name
prophecied: haue we not by thy name
cast out deuils, and doone oꝝ wrought
great miracles: And the will I confesse
to them I neuer knew you. Depart ye
from

me, ye workers of iniquitie. And in another place: There (saith he) shall arise false Chzistes, and false prophetes, and shal shewe great signes and wonders, so that if it were possible, they shoulde deceaue the very elect. It doeth sufficiently appeare by this, that many times it cometh to passe, not onely among the heathē and Jewes, but also in the churche of God, that by the inuocation of them, that are no Goddes, not a fewe haue ben, and are healed. Yet no man ought therbypon to conclude, that it is lausfull in the time of trouble, to call vpon any other, than vpon the truly wyng God, all creatures be they neuer so excellent, beyng layde asyde. Eutrapelus. I am of this opinion, that miracles doo no more excuse the inuocation and worshippynge of Saintes, than the conception, gettyng or procreation of chyldren, can excuse adulterie, & whooredome, although it be a miracle that the child is conceiued in the mothers wōbe that there it is nourished and fed, and at length in his due tyme brought forth into the worlde, and suche a miracle as can onely be doone and wrought by

Similitude
Procreation
of children
doth not excuse
vhooredome,
no more doth
the working
of miracles
excuse the
idolatrous
inuocation
of Saintes

C

the

A strong batterie against

the diuine vertue and power of God.
Likewise he that stealeth bread or meat
if he do eate it, he shal bothe take away
his hunger, and also feede his bodye,
though this vertue and power to feede
the body doeth onely pertaine to God.
Shall we therfore excuse whooredom,
adulterie and theft? Didymus. No man
I trow, will be of that mynde. Eutrap-
elus. Howe can then, the inuocation
of Saintes, which the whole scripture
doeth disauouche, be excused, by the
wyng or working of myracles? Ther-
fore, when they say, why should we not
call vpon the Saintes, siſe that many
(as we se dayly by experience haue ben)
bothe healed and also deliuered, from
the perills and dangers that they were
in, by that meane? It is euen, as if the
hozemōger shold say: Why shuld I not
cleaue vnto a harlot, sith y I do as well
get childe of her, as of a lausfull wife:
or as if y these shuld likewise say: Why
shuld I toyle or laboz, sith that by stea-
lyng, I can helpe my necessitie & nede:
As then, it is not lausfull for any man
to seke to haue childe by adultery and
whooredom, although mē may haue such
that

that way, no: yet by pickyng & stealing
to helpe the necessities of his body, al-
though many do lyue by theft, but it is þ
part of an honest mā to seke to haue il-
lue by honest matrimonie & wedlock, &
by due labo: to get his liuing: so it is þ
dittie of a true chryſtē mā, in what trou-
ble, peril, or dāger so euer he be, to seke
fo: help & deliuerāce, not by þ vnlauful
calling vpon the dead Saintes (althogh
many haue receaued their helth by it)
but by the faithful inuocation only of þ
true lyuing & eternall god. And as an
honest man had lieffer to bee withoute
chilozē than to get them in aduoutrise &
whoredom: and to hyte his bread berpe-
nere, rather than to lyue by thefte and
other vnlaufull meanes: so he that fea-
reth God vnseignedly, hath lieffer, so
suffer any kynde of affliction, than to
seke fo: healpe and deliuerance, by the
fo:bidden inuocatio of dead creatures.
Albion. Wel, I graunt, that the dead
Saintes, ought not to bee called vpon
as gods, I meane that they ought
not to be called vpon, asthough they
their selues should help vs, in our trou-
bles and aduersities: but that we
ought

The abol-
shing of
the simili-
tude.

Simili-
tude.

A good
Christ of the
pastor

ought to call vpon them, as be yng our mediatoꝝ, aduocates, and intercessoꝝ which doo make intercession vnto God foꝝ vs. Philalethes. Where, I pray you brother Albion, haue ye learned this diuinitie: So are we wont alwayes to excuse the want oꝝ lacke of faith: Why doo we not rather praye vnto God our heauenly Father, sith he in so many places he wil haue vs so foꝝ to doo: Albion

Iohn. 9.

Obie. 4.

Because we are sinners. And ye know what the scripture saith: Peccatores nō audir Deus. God heareth not synners, but them, that are obedient to his will.

Answer.

8. King. 8.

1. Iohn. 1.

A difference be
twixt sin
ners.

Philalethes. That we are sinners, we haue that comūis with al mortall men. But, there is no man that synneth not. And if we shold say, We haue no sin, we deceane our selues, and the trueth is not in vs. But this difference, bathe the scriptures putte betwixt sinners, that some are alwayes ready to repent, whensoever they be, eyther by the outwarde preaching of Gods word, oꝝ by the inwarde motion of the holy ghost, inuēd thereto; and some agayne will neuer repent, but doo stubbrnely vnto the end abyde in theyꝝ sinnes, making a mock

a mocke of the threatnynges of God,
 and of his iudgementes. If we be of
 the numbze of the true repentant syn-
 ners, who dareth, contrarve to all the
 whole scriptures, affirm that God wilk
 not heare vs: If synners may not bee
 heard, why dooeth our sauiour Iesus
 Christ teachē vs to say: forgeue vs our
 trespasses, as we forgiue them that tres-
 passe against vs: Again, if God wil not
 heare repentant sinners, but the saints
 doo heare them, and haue pittie and co-
 passion on them, then are the Sainetes
 merciful, and God vnmmerciful. Ther-
 fore the Scripture should haue commen-
 ded and sett forth the mercifulnesse of
 the Saints, and not the mercy of God.
 But let such blasphemie be farre from
 vs, that we shoulde take away merce
 from God, and attribute it vnto sayn-
 tes, of whom not as much as one hath
 bene saued, but only through the grace
 and mercy of God. Nowe if we be vn-
 repentant synners, what mortuall is
 it, if we haue no boldnesse at all to call
 vpon God: We know that they that are
 such, as they be voyde of a liuely faith
 in our sauior Iesus Christ, so are they

Math. 6.

All saintes
 that be in
 glory, haue
 ben saued
 ouly by
 the mercy
 of god.

A strong batterie agaynst

most vnworthye that thei shuld be heres
Eurapelus. Merily, it semeth vnto me,
the greatest folly in the world, to thinke
or imagine, that the Saintes are so far
different or disagreying from God, that
whom he wil not heare because of their
vnr repentant heartes, them they would
not surely heare, but also make inter-

The iniury
that is don
by the ad
uersaries
both to
god and
to his sain
tes.

The ene-
mies harp
still vpon
one string.

August
li. 1. con-
tra episto-
lam par-
meniani
ca. 9.

cession vnto **G O D** for them. Who
doth not se, that so doyng, we do great
iniurie both to God and the Saintes.
To the Saintes, because that we iudge
them to be such as will heare an vnre-
pentant sinner, when he calleth vppon
them, & make intercession for him. And
to God, because we shold imagin, that
he will, contrary to his worde, admitte
any intercessors for suche a sinner. Al-
bion. Yet they will say still that this is
the scripture: god heareth not synners.
Here the holy ghoſte maketh no suche
distinction as ye make. Philalethes. I
may answer you by the words of saint
Augustine, who writeth after this ma-
ner: Hoc à Domino non est dictū, sed
ab illo, qui oculos corporis, iam qui-
dem reſtitutos habebat, sed ei oculi cor-
dis, nondum patebant, vnde ipsum Do-
minum

minum adhuc prophetam putabat. Nā
 cum postea cognitū dei filium adorauit.
 Ipse autem dominus, quum in vno tem-
 plo orarent Pharisæus & publicanus; pu-
 blicanum confitentem peccata sua ma-
 gis iustificatum dicit, quam Pharisæum
 iactantem merita sua. Quanquam, enim
 iustificatus destiterit esse peccator, ta-
 men vt iustificaretur peccator orabat, &
 peccator confitebatur, & exauditus iusti-
 ficatus est, vt desineret esse peccator. Nō
 vtrique desineret esse peccator, nisi prius
 exaudiretur peccator. That is to saye,
 This was not spoken of the Lord, but
 of him, which had alre dy his bodily eyes
 restored, but the eyes of his heart were:
 not yet open, and therefore he thought
 yet of the Lord, that he was but a pro-
 phete. For, afterwards, knowyng that
 he was the sonne of God, he worship-
 ped him. But the Lord hymselfe, when
 two dyd praye together in one temple
 a Pharisee, and a Publican, dooth say,
 y the publican cōfessing his synnes was
 more iustified, thā the pharisey boastyng
 his merites. For although beyng iusti-
 fied, he cessed to be a sinner: yet whiles
 he was a sinner he dyd pray, & confesse
 his

Ioan. 9.

Luc. 18.

The exam-
ple of the
publicane

How the
place a lea
geth out
of the. 9.
of Iohn
ought to
be vnder
standed.

A strong batterie agaynst
his synnes, that he myghte be iustified
and beyng heard he was iustified, that
he myghte ceasse to bee a synner. And
truely he should not ceasse to be a syn-
ner, onelesse he were hearde beyng yet
a synner. But rapelus. As farre as wee
can gather of the terte, that they dooe
allege, we shall not greatly neede the
helpe of this holy father: for, let vs on-
ly marke the circumstances of the place
The phariseys dyd say of Christ, This
man is not of god, for he kepeth not the
Sabboth day. By which wordes, they
went about to robbe Christ of the glo-
rie of the miracle that he had wrought
in making the blynde man to see, and
to perswade the people that he was a
moste abhominable synner, and a des-
piser of the Lordes holy lawes and or-
dinaunces. The pooze sely blynd man,
hauyng receued such a benefite at Chri-
stes handes, did all that in hym dyd lye,
to stoppe theyr blasphemous mouthes,
sayeng: We know that god heareth not
synners, that is, suche synners, as ye
wyl make hym. for it was not hearde,
sence the worlde began, that any dydde
open the eyes of a man that was borne
blynd

blinde. Creep this man were of god;
 he could haue done nothyng. It is easy
 now to vnderstand of what kynd of sin-
 ners the scripture speaketh there. For;
 if those woordes were spoken generally
 of all sortes of synners, what inturpe
 shold this be both to the worde of god,
 and also to his diuine grace? Didymus.
 If ye will geue me leaue, I will bring
 forth an obiection, wherwith they do
 meruailously (for it is sette out with a
 similitude, taken of the commune vse
 of men) trouble the heades of the sym-
 ple and ignorant people. Albion. ~~We~~
 do all geue you good leaue. Didymus,
~~Who~~ (say our galant champions of the
 Popes clergie) dare come to an earthly
 kyng or pynce, hauyng any suite vnto
 hym without mediators? They that
 haue ought to doo with the pynce, they
 wyl come vnto them, whom they know
 to be in most fauor with him, and then
 doo they make theise mediators, that
 they maye haue the better accesse vnto
 hym, and speede in theyr busynesse. ~~We~~
 haue the examples of the same in gods
 word. for was not Bersebah a media-
 trix vnto her sonne Solomon for Acha-
 mah?

Obiectiō,
 Grounded
 vpon a si-
 militude.

1. King. 2

C. v.

nah?

2. Sa. 14. **Isiah:** Againe was not Absalon reconciled vnto his father Dauid, by the meanes of Joab: If we may not then come to worldly princes, but that we muste haue some, to be meanes for vs: howe dare we be so bolde, beyng synful creatures, to appeare before the maiestie of God without mediatores? But who should be those mediatores but the blessed virgin Mary, the holy apostles and martirs of our sauiour Iesus Christe?

Answer. P H I L A. In desce with this similitude, they doo wonderfully dasyll the eyes of the simple and vnlearned. But I trust that we shall soone ouerthrowe it, and so muche the rather because that it hath no fudation at all in gods booke. **Isaie** and **Isaie**, are not these the wordes of the Lorde: Num vie meę si-
cut vie vestre? Are my waies lyke vnto your waies: if the same causes coulde be founde in God, why we myght not come before his maiesty, without mediatores that commonly be found in earthly kinges and princes, their similitude, should haue som appearance of a truth. But no such causes can we fynd in our heauenly father. **Isaie** and **Isaie**, of a king

a king be a louer of vertue, AND an earnest maynteyner of iustice, as many wicked & vngodly persons, as he hath within his dominions, so many deadly enemies hath he. And therefore it is not meete and conuenient, that euerie manne that woulde, shoulde be suffered to come to suche a king. For, so he might be murdered vnder the colour & pretence of suite, as we reade of Tarquinius Priscus. But there is no such peril in our heavenly kyng. For why? he is in heauen, & hath all his enemies in derision, yea he shall speake vnto the in his wrath, and bere them in his sore displeasures. Secondely we see that at many times hapneth that worldly princes, do ware so proude, and so high minded, that they disdain to speake wth their gret lords, much lesse y^e thei wold suffer euery rascal, to come vnto the. But our eternal & everlasting king doth call all mē indifferētly vnto him, saieing: Come vnto me al ye y^e labour, & are laden, & I wil refresh you. Thirdly, let vs graunt that the prynce, is neyther affrayde of treason, no, yet puffed vpp with such pride, as we spake of, but is most ready to

Titus li-
uius 1 de
ca. li 1.
Psal 2.

Math. 11.

A strong Batterie against

Ambro.
incōmē-
fuis in, 1.
caput ad
Doma-
ans,

to heare all mens suite: yet he can here
but one mans suite at ones, so that yf
all men shoulde be suffred to come in
with their suite, he must nedes be ouer-
charged. But the liuyng god our heuē
ly father, is able to here at once al mēs
petitions, though all nations and peo-
ples, that be vnder heauen, shoulde in
one instant call vppon hym, and make
their suite vnto hym. Vnto all these
the sayeng of Ambrose may be added,
where he sayth, Nam & ideo ad regem,
per Tribunos & Comites itur, quia ho-
mo utiq; est rex, & nescit quibus debeat
Rempub. committere. Ad Deum autē,
quem utiq; nihil latet, omniū enim me-
ritatiouit, promerendum, suffragatore
non est opus. sed mentē deuota, That
is to say: They doo therfore come vnto
to a kyng by his captaines, lordes, and
wayting seruantes, because forsothe
that the kyng is a manne, and know-
eth not to whome he shoulde commit
the commune wealthe. But to gette
and obteyne the fauoure of G D M,
from whome nothyng is hidden. for he
knoweth al mens merites, we haue no
neede of a Mediator, but of a deuoute
mynde,

mynd. Let your Hope catholikes rede
 the wordes that go befoze, in the same
 place of sainte Ambrose. Albion. But
 what say ye to those authorities of the
 scriptures, that our neighbour Didy-
 mus dyd aleadge: P H I L E. A wyl first
 begynne with the hystorie of Absalon.
 Firſte, it was not without a iuſt cauſe,
 that he dyd not by hymſelf ſue to be re-
 conciled with his father. It dyd well
 appeare afterwardeſ, that he bare no
 true hearte to the kyng his father, but
 was all drowned in ambition. Againe
 he knew right well, that his father lo-
 ued Ammon moſte entierly, and that
 therefore it coulde not be, but that he
 was ſoze offended, ſoz the which cauſe,
 he durſte not come in his ſyghte. And
 that Dauid woulde not ſee hym, that
 ought to be attributed to the great hea-
 uineſſe and ſozowe that he was in ſoz
 the deathe of his ſonne Ammon. But
 no ſuch humaine paſſiōs can be applied
 vnto God, onleſſe we will condemne
 the ſcriptures of deceatfulneſſe & lea-
 ſyng. Agayne, that Dauid beeyng by
 the meanes of Joab reconciled vnto his
 ſon, would not ſuffer him to come into
 his

2 Sam 4
 the hysto-
 ry of Abſa-
 ron.

Esay 55.

his syght. It was a token that he kepte
yet som ranco; and malice in his heart.
But the recōciliacion, wherby the true
repentant sinners, are reconciled vnto
god, is full and perfect. so; there can be
nothing moze acceptable vnto him, thā
the vnfeigned conuersion o; turning a-
gain of his childe;en. so;, so doth he crye
out by his pzophete Esay: Let the wic-
ked forsake his wayes, and the vnright-
eous his owne intraginations, and re-
turne vnto the Lorde, and he will haue
mercy vpon him, and to our god, so;, he
is very redy to forgeue. so; my thoughtes
are not your thoughtes, neither are
your wayes, my wayes, saith the lord.
When, thinke ye, woulde Dauid haue
said: Lette Absalon forsake his wicked-
nes, and retorne vnto me being his fa-
ther, & I wil haue mercy vpon him. so; I
am very redy to forgeue. And as so; A-
doniab, he had cōceiued treason against
his bzother Salomon, whom he sought
so; to depose, y he might make hym self
king, elles he mighte withoute any pe-
rill haue come to the king. Howbeit the
hysto;ry doth declare, that the intercessi-
on, that Bersebah dydde make so; hym
vnto

King.
The hysto-
ry of Adu-
niah.

vnto his sonne Salomon, bydde cosse
 hym his lyfe. E V T R A P E. Use that
 kynd of intercession that list, me think 2. Sa 19.
 it is naught for the necke. Phila. Doe
 ouer if such histories do please them so
 muche: why doo they not byng so; the
 the historie of Semei, who although he
 had mosse greuously offended Dauid,
 yet came by himself without any medi
 ator vnto hym, and fallinge downe at
 his feete, desired hym of pardon: why
 is þe example of the prodigall son omit
 ted and left of? Eutra. As vnskilfull in
 diuinitie as I am, me thynke I coulde
 byng a similitude or example, whiche
 must nedes be farre better than theirs.
 If any earthely kyng or prince should
 by act of parliament or by proclamation
 commaunde all his subiectes in theyr
 trouble to come boldly vnto hym, pro
 mysing to heare theym, and to rydde
 theym out of theyr trouble, aduersitie,
 and affliction: What neede I praye
 you, shoulde these subiectes haue to
 seeke Mediators, that by theym they
 might come to the kyng and haue their
 matter hearde: euen so now, sythe
 that we haue so many proclamations,
 sette

Luc. 15.

The simili
 tude of the
 papistes o
 uerthrow
 en by ano
 ther simili
 tude.

set out in that moste glorious councell
 of parliament of the blessed Trinitie,
 wherby we are bydden to come with a
 stedfast confidence and trust befoze the
 mercy seate of our heauenly kyng and
 father, what shold mediators do: First
 and foremost, our heauenly Father set-
 teth out this proclamation: Call vpon
 me in the daye of thy trouble, and so I
 will deliuer thee, and thou shalt heare
 me. The sonne setteth oute this; and
 dothe proclaim it hymselfe: Come vnto
 me all ye that labour, and are laden,
 and I will refreshe you. The holy gost
 dothe by the holy apostle crie out: Who
 soeuer shall call vpon the name of the
 Lorde shalbe saued. Are not these suf-
 ficient proclamations to embolden vs,
 in all our nedes troubles and aduersi-
 ties to flye vnto our heauenly Father,
 for healpe, aide, and succour, withoute
 spendyng our labour in bayne, in see-
 kyng mediators aduocates, and inter-
 cessors: Non opus est (saith Chrysos-
 tome, multis patronis apud Deū, neque
 multo discursu vt blandiāre alijs; sed li-
 cet solus sis patronoq; careas, & per te
 ipsam Deum preceris, omnino tamen

Psal. l.

Math. xi.

Ro. m. 10

Chryso-
 de profe-
 tu euan-
 gelii.

Tomo 6

vori compos eris. Neq; enim tam facile
 Deus annuit cum alii pro nobis orant,
 vt cum ipsimet oramus, etiā si plurimis
 pleni simus malis, That is to say: we
 haue no neede of many aduocates be-
 foze God, neyther of muche gaddying
 about, fo2 to flatter and speake fayre
 vnto other. Fo2, althoughe thou be a-
 lone, and want an aduocate, and pray
 vnto God by thy selfe, thou shalt dout-
 lesse obteyn thy request. Fo2 God doth
 not so easily heare vs when other doo
 pray fo2 vs, as whē we pray our selues
 althoughe we bee full of many sinnes.
 And again in the same Omelle: **A** wo
 man, greate is thy faith. Thou seest,
 faith he, how the woman that was vn-
 woorthie, was by hir importunate cat-
 lyng made woorthie. Wylte thou also
 learne, that prayeng by our selues we
 obteyne moze at goddes handes, then
 when other do praye fo2 vs: She cryed
 after Christ, and the disciples came vn-
 to hym, saying: Sends her away, fo2
 she crieth after vs. And vnto theym he
 sayd: I am not sente but vnto the losse
 thepe of the house of Israel. But whā
 she came her selfe, & persevered crying
 out

Math. 15.

A strong batterie against

out, and saying: Lord, doo not the lyf-
 tie whelpes fede of the crummes that
 fall from their masters boord: he gran-
 ted vnto her the benefite, that she wold
 haue, and saide: Let it be doone vnto
 thee, as thou wilt. Thou seest how she
 had the repulse, whā other prayed, but
 when she came her self praying for the
 gyft: he dyd graunt it. Vnto theim he
 dyd say: I am not sent but vnto the lost
 shepe of the house of Israell. But vn-
 to her: Create is thy faith, saith he,
 let it be doone vnto thee, as thou wilt.
 These are Chrysostomes wordes, nei-
 ther can the ennemies answer ought
 to these playn textes. Albion. And shall
 we haue no mediators, aduocates or in-
 tercessors at all: Doty not saint Paul
 write thus: Euen our God is a consu-
 myng fyre, and dwelleth in the lyghte
 that none can attayne vnto: Who da-
 reth then, knowyng hymselfe to bee a
 synnefull creature, approche or come
 nere vnto hym: Shall not he, that pre-
 sumeth to do so, be consumed to naught:
 Philalethes. In deede, brother Albion,
 forasmuch as God is a consumyng fire
 and

Obiect 5
 Heb. 12.

Answer.

VVhy the
son of god
did take
vpon him
our fraile
nature.

and dwelleth in the lyght that no man
can attayne vnto, wee haue nede of a
mediatoꝝ, but not of mediatoꝝs. And
the same mediatoꝝ is the onely begottē
sonne of GOD, oure sauour Iesus
Christ, who that he myght be our on-
ly and omnisufficient Sauioꝝ, and al-
so the onely mediatoꝝ betwixte GOD
and vs, dyd vouchesafe to take vppon
hym our fraile nature. Without hym
can we haue no accesse vnto that bur-
nyng and consumyng fyre, noꝝ haue a-
ny felowshyp with God. And of this
omnisufficient and only mediatoꝝ, the
holy Apostle writeth on this maner:
There is one God, and one mediatoꝝ
betwixte GOD and manne, whiche
is that manne Christe Iesus, who
gaue hymselfe a raunsome for all men
Albion. They confesse, that Christe
is the onelye mediatoꝝ betwixt God
and manne. But howe ought this to
be vnderstanded: Christe, saye they,
is the onelye Mediatoꝝ of redempti-
on, but not of intercession. For as
he onely hath redeemed vs, and by
his deathe and bloodde sheaddyrge,
he hath made attonement betwixte

1 Timoa.

The canill
of the pa-
pistes.

D. li.

god

A strong batterie against

Answer to
the caull.

None can
be our me-
diatour ex-
cept he be
also our re-
demer.

Roma. 8.

Hcb .7.

god and vs: so the blessed virgin Mary
and other holy Saintes in heauen, are
mediatozs of intercession, prayeng for
vs vnto God the father, and to his son
Jesus Chyiste our Lorde and Sauioz.
Philalethes. I wold fayne know where
they learne this in the scriptures and
wordes of God. Fyyst, Paul in the place
that we alleadged last, doothe plainely
shew that there can be no mediatoz, ex-
cept he bee a redeemer also. But they
graunt, that Chyist only hath redeemed
vs. Whereby it foloweth that Chyiste
only is a mediatoz. And so the scriptu-
res appoynt hym, I meane, to be oure
mediatoz, aduocate, & intercessoz, euen
after his gloriozous resurrectiō & ascen-
cion, when he had alredey by his death &
bloodshedynge fully reconciled God vn-
to vs: For thus doothe saincte Paule
write: It is Chyiste which is dead, yea
rather, which is risen agayne, whiche
is also on the right hande of God, and
maketh intercession for vs. And in an
other place: Among them (sayth he)
many were made priests, because they
were not suffered to endure, by the re-
son of death. But this man, because he
endureth for ever, hath an everlasting

priesthode. Wherefore he is able also perfectly to saue them, that come vnto God by hym, seepng he euer lyueth to make intercession for vs. In this terte haue we many goodly lessons set forth vnto vs: for sith he hath an euermlasting priesthode they muste needes confesse that they bee all mosse shamefull blasphemous, that either make them selues his successours, or pretend any other sacrifice, than he hymselfe offered ones for euer vppon the aultar of the crosse. And shewing the frutes of this euermlasting priesthode, he saithe, that he is able by reason of it to saue fully and to the vttermost, all those that come vnto god by him. where we lerne who they be, whom our sauioꝝ Iesus Christ wil saue, eue those y seke to com vnto god by him. Whiche agreeth well with that which he sayth him selfe in Iohn, where he speaketh these wordes: I am the waye, the truthe, and the life. No man cometh vnto the father but by me. They than that seke to come vnto God by any other meane or waye than by our sauioꝝ Iesus Christe, can looke for no saluation at his hands. In what

Vhom our
sauiour Ie-
sus Christe
vvil saue.
Iohn. 14.

A strong batterie agaynst

take then, are al those y by y dead sair-
 tes do seke to come to God: But this
 ought to be most cōfōrtable of al, wher
 Hebr. 9. he saith, that Chyist lyueth foz euer, to
 make intercession foz vs. Wherevnto
 1 Iohn. 2. may be added, that Chyist is entred in-
 to heauen foz to appeare in the sight of
 God foz vs. Again, saith the holy euan-
 gelist sainte John: If any man synne,
 wee haue an aduocate with the father,
 Jesus Chyist the righteous, and he is
 the satisfackion foz our synnes. Where
 besides al other doctrines, we do lette
 that Chyist is our onely aduocate and
 attonement maker. Foz the office of in-
 tercession, and redemption, ar so ioint-
 ly ioigned together, out of this present
 life, y mediation oꝝ intercession can be
 ascribed vnto none, but y redemption
 must be attributed vnto them also. Foz
 why is our sauior Jesus Chyist our ad-
 uocate w the father, but bicause y he is
 both righteous, & also y full satisfackiō
 foz our synnes: S. Augustin wꝛyting v-
 pō this text of John saith these woꝝ: *Videte ipsū Ioannē seruātem humilita-
 tem. Certe vir iustus erat & magnus qui
 de peccatore domini mysteriorem secretis*
 bibe-

bibebat. Ille, ille qui bibendo de pectore
domini diuinitatē eructauit: In princi-
pio erat verbū, & verbū erat apud Deū.
Ille talis vir non dixit: Aduocatum ha-
betis apud patrem, sed si quis peccauerit
inquit, aduocatū habemus apud patrē:
non dixit habetis: nec me habetis, dixit,
nec ipsum Christum habetis, dixit. Sed
Christū posuit non se, & habemus, di-
xit, nō habetis. Maluit se ponere in nu-
mero peccatorum, vt Christum haberet
aduocatū: quam ponere se pro Christo
aduocatum, & inueniri inter damna-
dos superbos. *Whiche maye be engli-
shed thus: See John himselfe keepng
his humilitie and lowlynesse. Truly
he was a righteous and a great man,
which dranke out of the Lordes breast
the secretes of heauenly misteries. He
he, who drynkyng oute of the Lo;des
breaste, vttered forth the diuinitie,
sayeng: In the begynnynge was the
woorde, and the woorde was with
G D D. He beyng suche a man dydde
not saye: we haue an aduocate with
the Father; but if any man doth syn,
we haue an aduocate with the father,*

1031. r.

D.iii.

he

A strong batterie agaynst

like this
ch.

He said not: ye haue neither did he say:
ye haue me, neither did he say: ye haue
Christ. But he did put Christ & not him
self: again, he did say, we haue and not
ye haue. he had lieuer to put him self in
the number of sinners, that he myghte
haue Christ, to his aduocat, than to put
him selfe an aduocate oꝝ intercessoꝝ foꝝ
Christe, and to bee sounde amonge the
proude damned. Wzethern, we haue an
aduocate with the Father, euen Iesus
Christe hym selfe. And he is the propi-
tiation oꝝ satisfaction foꝝ oure synnes.
He that hath holden this saythe, hath
done no heresy, he that hath holden this
opinion, hath caused no schisme oꝝ diui-
sion. Foꝝ, wbenoe doo bzeede schismes
and deuisions: When men do say, we
are iuste, when menne doos saye, we
doo sanctifye the vncleane, we doo iusti-
fy the vngodlye, we aske, we obtaine.
But what sayeth Iohn: Si quis pecca-
uerit aduocatum habemus apud patrem
Iesum Christum iustum If any manne
doth synne, we haue an aduocate wyth
the father Iesus Christe the righteous.
Didymus. But no we 2 days amonge a
great many, and specially where Bap-
tiste

they doth reigne, who soeuer dareth as-
 firm y^e Christ is our only aduocate, me-
 diatour, and intercessour, he shalbe ta-
 ken both for an heretike and for a schis-
 matike. Why do they not then lay both
 heresy, and schisme to Saint Augusti-
 nes charge? Eutrapelus. But that they
 do feare the people, whiche beginneth
 now to see without their rustye specta-
 cles, withoute all peraduenture they
 would do it. P H I L. This holy father
 dothe in an other place, write in a ma-
 ner the lyke of the blessed Apostell. S.
 Paule: Christen men (saith he) do praye
 one for an other in their prayers. But
 he for whome no man doth pray, but he
 for all men, is the onely and true medi-
 atour. Paule the Apostell although he
 was a chiefe member vnder the heade,
 yet because that he was a member of y^e
 body of Christe, and did know that the
 high and true prieste of the church, was
 entred not into the holy places that are
 made with hands but into the very hea-
 uen, he doth also commend him self vn-
 to the prayers of the faithfull. Neyther
 doth he make him selfe mediatour be-
 twixt god and the people, but desireth y^e
 all

Heresy and
 schisme is
 laid vnto
 them that
 teache the
 true inuoca-
 tion of god
 and the on-
 ly mediatio
 of his son
 Iesus Christ

August
 li. 2. con-
 tra episto-
 lam par-
 menia ni-
 ca 8.

all the members of the body of Christ
doe pray one for another: sith that the
members are careful one for another:
and if one suffereth, they doe all suffer
with it: So then lette the mutual prai-
ers of al the members, that be yet here
laboring vpon the earth, ascend by vn
to the head, whiche is gone befoze into
heauen, in whom is the satisfaction for
our sinnes. Nam si esset mediator Pau-
lus: essent utiq; & reliqui Apostoli, & sic
multi mediatores essent, nec constaret
ipsh⁹ Pauli ratio qua dixerat: Vnus enim
1. Tim. 2 deus, vnus mediator dei & hominum,
homo Christus, in quo & nos vnus su-
mus, si seruamus vnitatem fidei, in vin-
culo pacis, That is, for if Paule were
a mediator, truely the other Apostles
should be mediators also, and so there
should bee many mediators. Neyther
should Paules reason stand, where he
sayth: for there is one God, one medi-
ator of God and men, that manne
Christ in whom we also are one, if we
kepe the vnitie of faith in the bond of
peace. But what neede we so many
words: When Paule did speake these
words: There is one God, one media-
tor,

for of God and men, that man Iesus
Christ hadde he not a respect vnto the
prayers that he spake of before: For af-
ter that he had bidden the faithfull con-
gregation to make prayers and inter-
cessions, for all estates and degrees of
men, for a confirmation of his saying,
he dyd add: by and by: for, there is one
God, and one mediator betwixte God
and men. Albion Sithe that Christ is
apointed of the Father to be our iudge
how can he be our mediator: For these
two can not stande together, to bee
bothe iudge and mediator. Philathes.
They that haue putte this into youre
heade, canne not tell what they saye.
For we muste make a distinction be-
twixt the tyme of grace, and the time
of iudgement. In the tyme of grace,
Christe is bothe our soueraigne plesse
and also our onely mediator betwene
God and vs, as it is sufficiently
declared in the Epistle to the Hebre-
wes. But in the day of iudgement, he
shall come to be iudge of the quicke & of
the dead. At that tyme, mediation & in-
tercession makynge shall cease. Again,

Obiect 7

Answer.

The tyme
of grace
and the
tyme of
iudgement.

At the day
of iudge-
ment all
mediation
and inter-
cessio ma-
king shall
cease.

we

A Strong Batterie against

Wemust make a distinction betwixt the elect and the reprobate. for, he is the sauiour and mediatur of the electe and chosen, and the iudge of the reprobate.

For, none shal come into iudgement, for to receiue condemnation but the reprobate only, for as much as none shal be condemned but the wicked and such as will not beleue in the sonne of god.

John. 5.

These are the words of our sauioꝝ Iesus Christ. Merely verely, I saye vnto you, He that heareth my word, and beleueth on hym, that hath sent me, hath lyfe euerlasting, he shal not come into iudgement or into condemnation, but is past from death to lyfe. And in an o-

John. 3.

ther place: god saith he, sent not his son into the world, that he should condene the world, but that the world thzough him might be saued: he that beleueth in him shal not be condemned, but he that beleueth not, is alredy condemned, be-

John. 12

cause he beleueth not in the name of y onely begotten sonne of god. Again: yf any man heare my wordes and beleue not, I iudge him not. for, I came not to iudge the world, but to saue the world. He that refuseth me and receaued not my

my wordes, hath one that iudgeth him
the word that I haue spoken shal iudge
him in the last day. By these wordes of
Christ it doth plainely appeare, fy:rst
that as long as Christ, is in his priest-
hode, and sitteth in y^e th:one of grace he
doth not execute y^e office of a iudge, but
the office of a priest and mediator, and
secondly that the faythful beleuers are
deliuered from the streightnes, rigour,
and seuerity of the iudgement, wherby
Christ shal iudge the world in the last
day. Therfore those scriptures, that do
set fo: the vnto vs Christs priesthoode
and the fruites therof, ought most dili-
gently to be considered, bo:ne in mynd
and remembred. Them shal ye haue as
it hath bene already declared befoze in
the 7. and 9. chapter of the epistle to the
Heb:nes, in which epistle, the Apostell
doth earnestly exhorte vs, to come vnto
the th:one of mercye, and grace. Whys
then ought to be our shoote ankre, that
our sauour Jesus Christ, is not onely
appointed of the father, to be our iudge
but also to be our mediator, aduocate
and intercessour, and that therfore we
must endeuour our selues to bee of the
number

Hebr. 5.
V What
ought be
our shoote
anker.

number of the faithfull beleuers, vnto
whom by the blood of our sauioꝝ Iesu
Math. 11 Christ, the waye is open into the holy
place, and vnto þe seate of grace, which
is sett forth of God, toꝝ all theim that
are laden, and doo laboꝝ in this peyn-
full way of synne, wretchednesse, and
miseric, so that they will take hold vp-
pon the promises of God, sealed vp vn-
to vs by the blood of his onely begotte
sonne our sauioꝝ Iesus Christe. Diddy.

Questio We reade and heare that our sauioꝝ
Iesus Christe maketh intercession foꝝ
vs: how I beseeche you, ought this to be
vnderstanded? Is it to be thought that
he is kneeling before the maiestie of god
his father, and that holdyng vp his ha-
des, and shewyng his woundes vnto
hym, he dothe pray foꝝ vs: foꝝ such do-
ctrine haue we ben taught heretofore.
Philaletes. We muste haue no suche
grosse imagination of the intercession
of the sonne of God. But with the a-
postle we oughte to vnderstande that
Christe doothe so stande oꝝ appeare be-
foze the face oꝝ in the syght of G. O. D.,
that the vertue of his deathe shal stand
and bee vnto vs foꝝ a perpetuall and
suer,

Answer
to the que-
stion.

everlastyng intercession. And for this
 cause, it is sayd, that his bloode spea-
 keth better thynges, than the bloode
 of Abell. for the bloode of Abell, be-
 ynge shedde with the handes of his
 cruell brother Cayne dydde from the
 earth crye vnto the. **V D R D E** for
 vengeance: but the bloude of our saui-
 our Iesus Chyiste, beyng ones shedde
 for vs vppon the aultare of the crosse,
 and where thozough an everlastyng
 Testament and priesthoode is confy-
 med, and sealed vp vnto vs, is in per-
 petuall remembrance befoze **G D M**,
 and dothe of him obtaine continually,
 mercy vnto vs. Albion. If we oughte
 not to pray vnto dead Saintes, eyther
 because that we haue no nede of inter-
 cessours to godwarde, or elles because
 that Chyiste is oure onely mediatoure
 betwixt his heauenly Father and vs:
 why then, it shall not be laulful that we
 praye one for an other, as James doth
 bidde vs, saying, Praye one for an o-
 ther, that ye may be saued. Now if ac-
 cording to James saying, we may god-
 ly praye one for an other, who shall
 lette

Heb. 12.

The blood
 of Abel cri-
 eth for ve-
 geaunce.
 Gene. 4.

Obiect 8
 James. 5.

Answer. let, but if the Saints in heauen should pray and make intercession for vs: Philaleries. All that hath ben sayd bether to, dothe onely tende to this, that we maye vnderstande that in the tyme of our trouble, we haue accesse vnto the father, through oure onely mediator, Iesu Christ. Now, the prayers that we do here in this life, of a brotherly charitie & loue make one for another, be not repugnant vnto that, but the doctrine of the inuocation of dead. Sainctes is all together repugnant. And as for the place, that ye haue aleged out of James, he sayth not there: Let som pray for the other, but, praye one for another, that ye may be saued. wherby he requyrez of vs, an assured affiance, truste, and confidence in our heauenly father through his sonne Iesu Christ, and suche an earnestte loue towarde our neighboz, that wee countyng his miseries troubles and aduersities our owne, we should at all tymes, with a good confidence commende his saluation vnto God oure heauentye father. The which thyng, that for moze maner of prayeng, whiche the eternall wise, done,

How the
place of
James is
to bee vn-
derstanded.

some of the Father hath preferred vnto
 vs; do the most chiefe request of all
 his faithfull congregation, bidding vs
 to pray after this sorte: Oure father
 which art in heauen. &c. And he can say
 this prayer, but that he must praye for
 all the members of the same body, that
 he is of. Againe, doo not the other like
 wise in this prayer, commend his sal-
 uation vnto God: Wherouer, the wordes
 of James be so, that by theim we
 are bounde to praye for those that praye
 for vs. If the dead Saintes than doe
 make intercession for vs, we are bound
 also to praye or make intercession for
 them. But that were to do the saintes
 great iniurie and wrong. For thus it
 is written in their owne actions, Iuliu-
 riam facit martyri, qui orat pro martyro.
 He dothe wrong vnto a martyre, that
 prayeth for a martyre. Secondly, we
 are commanded to praye one for an o-
 ther, that we may be saved. And hereby
 it dooth appere, that we ought to praye
 one for an other, whyles we are yet in
 the way of saluation, that we may spe-
 dily come to our wayes ende. But the
 dead Saintes are already of their sojourn-

The canons
 do playnly
 affirm that
 to pray for
 the saintes
 which bee
 in heauen
 it is to doo
 the iniury.

The prai-
ers that we
make one
for an o-
ther while
we lyue
what they
do require
and what
they wote

end. In fine, this prayer that we make
one for an other, whiles we are yet a
lyue, sythe it requireth a confidence or
boldnes to praye vnto god the father,
and it is so farre of that it should stoppe
that access or waye that by the bloude
of his sonne Iesu Christe, is opened for
vs vnto him, that rather it maketh it y
easier. Secondlye it doth kindell, nou-
ryshe, and encrease in vs a brotherlye
loue. But the invocation of dead sain-
tes, doth quenche them both. Alas on I
thynke, that the Saincts, that be alrea-
dy in heauen, doo of a brotherlye loue
praye for vs. For, they are members
of the same bodye, that we bee of, and
loue vs, and therefore, withoute all
doubte, they doo praye for vs. Are
not, I pray you, these Hieromes wo-
des against Vigilantius: Dicis in libe-
lo tuo, quod dum viuimus, nullo pro
nobis orare possimus, postquam autem
mortui fuerimus, nullus sit pro aliis
audienda oratio, praesertim cum marty-
res, sui sanguinis rationem obsecrantes,
impetrare non quierunt. That is :
Thou sayest in thy booke, that whiles
we lyue, we may pray one for an other

Obic. 9.

Hierony.
contra v.
gilatium.

but after we be dead, no prayer that is made for an other, shal be heard, specially such that the martyrs praiſing for the vengeance of their blood, coulde not obtayne their petition. Yf the Apostelles and martyrs, canne pray for other, when they ought yet to bee careful for theim selues, howe much moze doo they praye after theye crownes, victories and triumphes: Moyses being one man dothe obteyne pardon for. xl. hundred thousand harnessed men: And Stephen being folower of his maister and the first martyr in Christ both pray for his persecutors, and after that they begynneth to be wyth Christ, shall they be of lesse ablenesse: Paule the Apostell saith. y lxxvi. soules were given him in the shyppe. And shall he now being after his resolution wyth Christ holde his peace, and not bee able to open his mouth for theim that in all the whole world, did through his preaching beleue the gospel: By these wordes of Hierome we do learne, that yf the dead Sainctes whyles they were yet in the earth, dydde of a compassion and loue,

Exod. 32.
Act. 7.
Act 17.

Cal. praye

Answer. pray for their poore bꝛetherne whome
 they sawe to be in misery, much more
 they will doo the same beeing now in
 perfection, and in glorie with they;
 head. Phialethes: It is easy to say, that
 the dead Saints do of a loue that they
 beare vnto vs, beeing yet in the cōbate
 make intercession for vs: but how can
 that bee proued by the scriptures and
 worde of God, without the whiche no
 maner of doctrine, ought to be recea-
 ued of the faithfull congregation of
 God: If ye argue of reason after this
 sorte: The dead Saintes doe loue vs,
 and therefore they pray for vs: for, whe
 they were yet in this life, they prayed
 diligently for their bꝛetherne, whome
 they loued, by and by it may be answer-
 ed, that they also did wepe with them
 that dyd wepe, shall we say, that they
 do now the same in heauen: for chri-
 sten and brotherly loue dothe not one-
 ly pray for the afflicted, but it doth al-
 so weepe with them that doo weepe.
 Didymus: I am afrayed brother Al-
 bion, that ye shall be faine to seeke an
 other argumente, for to proue that the
 dead Saintes doe pray for vs: P H I L.
 Agayn,

The argu-
 ment of
 the papists
 beareth
 vpon their
 owne hea-
 des.

Again, if they pray how doo they pray
 I beseeche you: whether doo they par-
 ticularly praye & make intercession for
 them, of whom they be called vpon, &
 prayed to, or do they generally praye &
 make intercession for al vs: Saint Au-
 gustine dothe plainely affirme that the
 soules of the saintes that be in heauen
 do not know what the lyving doo here
 in earth. His wordes are these: If the
 soules of the dead were present in the
 matters or busineses of the liuing, or
 shuld talke with vs, when we se them
 in othe slepe (that if I should holde my
 peace of the other) my godly mother
 wold neuer a night forsake me, which
 solowed me both by sea & by land, that
 she myght lyue in my companie. For
 God forsend, that she should in the blis-
 sedfull lyfe be made moze cruell: in so
 muche that when any thyng troubleth
 my heatt, she wold comfort me hir son
 being in heauynesse, whome she loued
 entlerly, whom she wold neuer see to
 be stricken in sadnesse. But verily the
 same, which the sacred psalme doothe
 sound or set out, is true. My father and
 my mother haue forsaken me, but the

Anguli. de
 cura pro
 mortuis a-
 genda.

Psal. 37

Esa. 63.

Note.

Lorde hath taken me by. If then our parentes haue forsaken vs: howe bee they present in our affaires, and carefullnesse, or in our cares: Nowe, if our parentes be not present, who of the other dead, doo knowe what we doo, or what we suffer: As the prophet saith: Thou arte our father, Abraham was ignorant of vs, and Israell knew vs not. If these greate Patriarches were ignorant what was doone vnto the people, that descended of them, vnto whom beleuyng in God, promise was made, that the same people should come of their stocke, howe are the dead present for to knowe and helpe the affaires and doinges of the liuyng: Howe shall we say that they haue a good turne or are wel provided for, which dyed afore the calamities did come, which ensued and folowed after their death, yf after they deceasse they haue also a seeinge of those thyngs that doo chance in the calamitie of mans lyfe: And doo we peraduenture throughterrore speake these thyngs, & iudge them to be quiete whom the troublesom life of the liuyng doo vnguiete: What is it then, that god dothe

both for a great benefite promise. Thus
that godly kyng Josias; that he should
die afore, lest he should see those cala-
mities, plagues, and miseries whiche he
threatned, shold come vpon y^e place & v-
pon y^e people. These are gods wordes:
Thus saith y^e Lord god of Israel. The
wordes y^e thou hast heard shall come to
passe. But because thine heart did melt
& thou didst humble thy self before god,
whā thou heardest his wordes against
this place, & against y^e inhabitantes ther-
of, & humblest thy selfe before me, & tarest
thy clothes, and didst wepe before me,
I haue also heard it, saith y^e Lord. Be-
holde I wil gather thee to thy fathers,
and thou shalt be put in thy graue in
peace, and thine eyes shall not see al the
evil, which I wil bring vpon this place,
& vpon the inhabitants of the same. He
beyng frayed with the threatnynges of
God had wepte, and tozne his clothes,
and therfore, he was certified that he
shoulde be taken awaye by deathe, and
so reste in peace, that he shoulde not
see all those euylles.

*ibi ergo sunt
spiritus Defunctorum, qui non vi-
dent quicunque aguntur aut eueniunt*

C. iiii.

in ista

2. Kin. 22.

2 Chr 34.

Vher the
spirites of
the godly
be.

Sith that
the dead
saintes
knowe
nothing of
al that is
done here
it is in vain
to pray vn
to them

Questiō

Answer.

an ista vita hominum, There, therefore
are the soules of theim that be depar-
ted, where they doo not see all those
thynges that are done, or doo chaunce
in the lyfe of men. These are saint Au-
gustines wordes, who doth plainly de-
nie, that the blessed soules of the dead,
doo entermeele them selues to knowe
and healpe the affaires of the liuyng,
yea he dothe playnly affirme, that they
be vtterly ignorant what is don in the
lyfe of men. If this bee true (as that
can not be false which is proued by the
holy scriptures) truely the saluation &
necessitie either of the dead or of the li-
uyng is in vaine committed to the in-
tercession of theim that know nothing
therof. We doo beleue in bayne, that
they doo pray vnto the Lorde for oure
present necessite, which know not that
we are in any perill or daunger. Diddy,
And may not they haue intelligence &
vnderstandyng of our affaires, eyther
by the angels, or by them that go away
hence from vs, or els by god himselte?
Philalethes: Withe that these wayes of
reuelation are no where in the scriptu-
res sett forth vnto vs, and therefore be
most

most vncertaine: Why should we, I pray you, flie from those thynges that are most sure, most certaine, and infallible, vnto that which is doubtfull, and not ones mencioned of in all the whole body of the scriptures. We haue heard how that this moste holy father saint Augustine doth plainly confesse, that the dead saintes doo not knowe our estate, or the case that we bee in, nor yet be careful ouer vs. Leauing then, that which is without any grounde of the scriptures, let vs stedfastly cleaue vnto that which is most surely grounded in gods booke, wherein we are taught, that the blessed soules of the elect and chose of God, do rest in peace, beyng in glorie with their heade our sauour Iesu Christ, who alone is appoynted of god to be our mediator, advocate, and intercessor. Albion. But what will ye say to Hieromes clerke sayenges: ye see that he dothe plainly hold opinion, that the dead saintes doo praye for vs. Philalethes. As for Hierome, I doo

It is folishnes to fly from that which is certaine to that which is vncertaine.

Howe Hierome dyd ouerscore himself in this mater.

C. v.

Decla

Declared him selfe, that he was a man.
And herelye I doo meruayle that bee-
ing so great a cleark as he was, would
buyld the doctrine of the praying of the
deade saintes for vs, vpon such weake
argumentes: For, who wil say that the
saintes do nowe the same in heauen,
that they did in the erth: But Hierome
sayeth none other thing, neither dothe
he w any other arguments, proue y the
saints do pray for vs in heauen. *Ps* (say-
eth he) they did pray for vs in the earth,
how much more shall they do it now af-
ter their crownes, victories and trium-
phes: *Ps* two hundred. *lxxvi*. soules
were geue vnto *Dauid* praying here
in the earth, how many mo shall be ge-
uen vnto him praying now in heauen:
I graunte that god hath done good vnto
men here in the earth throught the mi-
nistery and prayers of his seruants, but
to what ende, I praye you: euen to this
ende that they should beleue the worde
of god set forth by his true ministers:
But the ministers byd all with one doc-
trine teach vs to rei vpo god only in al
oure necessities. Howe the doctrine of
the prayers of the saintes, and of their in-
tercession

Hieromes
vocate ar-
guments.

Act. 27.

VVhy god
did good
vnto men
here in the
earth by the
ministrye
and prayers
of his ser-
uauntes.

tercession for vs in heauen doth pull vs
 away from god, and causeth vs to put
 some truste, hope and confidence in the
 creatures. Whiche Hierome hym selfe
 doth stronglye impugn, saying: The
 righteousnes of the righteous shal be
 vpon him, and the wickednesse of the
 wicked shal remayne vpon him. Eue-
 ry manne shal dye through his owne
 syn, and euery man shal liue through
 his owne righteousnesse. The Jewes
 do say in bayne: Abraham is our father
 syth that they haue not the workes of
 Abraham. If we should put our truste
 in any, let vs put our trust in god. Cur-
 sed be every man, that putteth his trust
 in menne, although they be saintes, al-
 though they be prophetes. We reade,
 Put not your trust in men. Again; bet-
 ter it is to trust in god, than in princes.
 Not onely in the princes of the world,
 but in the princes of the church, whiche
 yf they be righteous, they shal deliuer
 their owne soules onelye. These are
 Hieromes wordes. Let vs, therfore,
 hope, in the lord our G. D., and
 sith that we haue not one iote in the Ca-
 nontrall Scriptures of the intercessi-
 on of the Saintes for vs in heauen,

Hiero in
 Eze, 14.

Iohn. 8.

Hiero 17.
 Plal 146.

no: any example, that they do pray vnto the father for vs, let vs boldly reiecting this idolatrous invocation of the dead saintes, and the vaine and sonde doctrine of their intercession for vs vnto God, cal vpon our heavenly father, through his sonne Iesu Christ, though an angell from heauen should teache the contrarie. I doe here let passe that in the booke, which this holy father did write agaynst *Vigilantius*, there is more furious bitternesse to bee founde than either modestie or learning, whiche maye bee proued by the censure of *Crasmus*, whiche is this: *In vigilantium ira conuictus debacchatur Hieronymus, vt plusculum in eo modestie cogar desiderare: Vtinam argumentis duntaxat egisset, & à conuictis temperasset.* That is, Hierome doothe so with reuylng woordes raile against *Vigilantius*, that I am fayne to fynde a lacke of modestie in him, would god he had onely foughten with argumentes, and had refrained from reuylng and opprobrious woordes. For, take away these railyng woordes: *Caupo Calaguritanus, Dormitantiis, Herculis monstra,*

The censure of Erasmus vpon Hieromes booke against *vigilantius*.

monstra, Leviathan, & Behemoth, take
away his chiding, brawling, and scol-
ding, take away his subtil conuey-
ance in rhetorike. Take away his ex-
clamations, translations, tragick am-
plifications, his swelling and brag-
ging wordes, and nothing almost shal
be left vnto the reader, that hath anye
savour of the propheticall and apostoli-
call simplicitie. Albion, yet this holy
father dothe plainly affirme, that the
devils yd roar out, at the reliques of
Saint Andrew, and that great myra-
cles and wonders at the dust and ashes
of the martyrs, haue be wrought, and
the vnclean spirites tormented, whi-
che thing he dothe proue by the exam-
ple of certayne emperors, kynges, and
bishops, saying: If it be not lausfull
to shine vp, and to translate the reli-
kes of the saintes, then was Archapi-
nus with Constantine a sacriledge, all
the bishops were not only sacrileges,
but to be also cōpted verie beastes & so-
res, which do cary so vile a thing, and
adhes in silke and in a golden vessel,
Philathes. As touchyng the firste, I
answere that the diuels yd not roare

The tanner
res of Hie-
rome a-
gainst ygi-
lantius.

Obic. 10.

Answer.

ou

Why the di-
uel did roar
ouer at
saint An-
drewes re-
likes.

The sacre
of a priuate
man in ma-
ters of reli-
gion pro-
ueth no-
thing.

A poore
helpe in
tyme is
much
worth.

155

not because of sancte Andrewes dy-
bones, but because of Chyiste, tohome
the holy Apostle Saint Andrew hadde
preached. And as touching y^e miracles,
& wonders, that he doth speake of, who
doth not see, y^e this good man hauing
forgotten hym selfe, dyd attribute the
same vnto y^e dead bones of the saints,
which the true seruantes of god, being
aline wold neuer haue suffered to be at-
tributed vnto them: Neither ought his
examples to induce any thing For in
receauing or setting out religion, the
priuate sacre or dede of men, proueth
nothyng, unlesse it be manifest, that it
is wel done. But that only is wel done
which is doone by the auctoritie of the
scriptures, and not against the law of
God. Now if we shold reade the whole
Bible ouer, and call to remembraunce
all the examples of the true and faith-
full seruantes of God, mentioned of
in the Scriptures, we shall not fynde
there one onely tote or syllable of the
gathering translatyng, or honoring of
the relikes of the saintes. D. I. D. Y.
M. V. S. It seemeth, that ye do now con-
demne Constantine, and Archadius,
and

and those godly byshops; with Helene
the mother of Constantine the grete,
whose examples Hierome dooth bring
foorth for the probatio of his doctrine.
Philalethes. It foloweth not, because I
do disallow their fact in this point, that
therfore I do utterly condemne them;
nor laye any sacriledge to their charge.
The holy Apostle both write after this
maner of his contrepmen the Iewes:
I beare them recorde that they haue a
zeale of God, but not accordynge to
knowledge. And I doo not doubt, but
that they dyd of a zeale that which they
dyd, but in the insane whyle they dyd
minister a great occasion of stumbleng
to them that came after. Wherby it
foloweth that they sinned greuously
againste the Lorde. The holpe scrip-
ture doothe saye thus of Josaphat.
And the Lorde was with Josaphat, be-
cause that he walked in the first wayes
of David his father, and soughte not
Baalam, but sought the Lord God
of his father, and walked in his com-
mandementes, and not after the trade
of Israell. Agayne, he walked in the
way of Asa his father, and departed
not

Rom. 9.

Ch. ca 17

Ch. 10.

not there from doying that, which was
right in the sight of God. Howbeit the
hye places were not taken away. For
the people had not yet prepared theyr
heartes vnto the god of their fathers.
Who would utterly condemne this ho-
ly prince for that error, or lay any sacri-
lege to his charge? But who would a-
gaine allowe that whiche he dyd? So
we ought not by and by to condemne
those godlye princes Constantine and
Archadius, with the byshops, muche
lesse to laye sacrilege to their charge,
whom we beleeue to be in blessednes
with their head and kying our sauour
Jesu Christ. Yet in the meane while
we may not allowe that fact of theirs,
for asmuche as it was withoute any
warrant or example of the scriptures.
Gedeon, among the Judges of Israel
was counted most byright and most
godly: and yet being caried away with
so greate a zeale towarde religion, he
sinned moste greuouslye againste the
Lorde his God. For, hauing gathered
together of the pray of the enemies,
earerynges and other lyke iewelless of
golde, he dyd make vnto hymselfe an
Ephod,

Constantine
Archadius

Gedeon.

ophod, not for to set by a newe religi-
on; strange worshipping, but for a
memoriall of the greate victorie; that
god had geuen him against his enemi-
es. At the first it did not seme to be any
great offence; but at length by the rea-
son of it, great Idolatry was committed
in the lande, as the holy scripture doth
testify, sayng: And all Israell wente a
whoring after it in Ophra, which was
the destruction of Gedeon, & his house.
yf Gedeon hadde bene wyse, he should
haue asked counsell of goddes worde;
and not folowed his good intente. If
those godly bishops, & emperours that
Hierome doth speake of, had asked coun-
sell of the scriptures, and had bene rus-
led by them, they woulde not haue ope-
ned the sepulchres or graues of y dead;
nor yet set forth their bones to be wor-
shipped. For, vnto whom of the Sain-
tes either in the new or in the olde Te-
stament was euer this done: Eurra. If
men would haue contented them selues
with the same rule, that God hath pre-
scribed vnto vs in his worde, and wyth
the laudable examles of the same such
inconueniences would not haue growe

VVould
god al kin-
ges & prin-
ces that
do profes
Christe
woulde
mar this
hystory.

F in the

Deu. 34.

The historie of the
death and
burying of
Moses.

Numc. 12

in þe church no; yet could such abhominable idolatry haue take place among christen men, as we se, now to reigne almost in al places. Ph This shal wee fynde written of Moyses: So Moyses the servant of the lord, died there in the lande of Moab, according to the worde of the lord, and he buried him in a valley in the lande of Moab, ouer against Bethpeo; but no man knoweth of his sepulchre vnto this daye. ¶ Of the taking vp & translating of dead mennes bodies had bene expedient for the glory of God, & for the saluatiõ of men, verely the lord wold not haue hidden such pretious relikes of his well beloued and faithfull servant: For, without all controuersye Moyses was the chiefest amonge all the prophetes, of whõ we do rede after this manner: ¶ If there bee a prophete of the lord among you, I will be knowen to him by a vision, & will speake vnto him by dreame. My servant Moyses is not so who is faithfull in all mine house. Vnto hym will I speake mouth to mouth, and by vision, and not in darke wordes, but he shal see the similitude of the lord. Thys place doth the holye Apo-
ble

He a leadge in his epistle to the Heb;w
es. And yet so; all this, Moyses beyng
suche a man, is neyther translated, nor
layed vp in a golden or syluer shynne,
ther is no chapel nor church builded for
him, he is not caried about in processio
among a sorte of superstitious menne.
Ther were some at that time, y would
gladly haue done it, and woulde haue
spared no cost at all. Do we not reade in
the Apochryphes that ther was a strife
betwixt the aungelles and the diuel a-
bout the body of Moyses, whereof Jude
maketh mention in his Epistle: And
doubtles, this was because that the di- Indes p^r
uel would kepe aboute the grounde the ile.
body of the faithfull seruant of god, and
bying it forth vnto superstitious men
so; to be worshipped; which thinge, the
good angels perceauing what abhomi-
nable idolatrye would haue risen ther-
vpon, would in no wise suffer, hauing
a respect vnto the glory of God, and to
mens saluation, which next vnto gods
glorpe, they do seeke aboue al thyngs.
Albion. Do we not reede in y first boke
of Moyses, y the Israclites, did enbaine
the bodye of Joseph & did put it vp in a
f. ii chest

cheste in Egypt. This, I am sure, is an
 example of the Canonical scriptures.
 Answer. Phi. I do not denye it. But no man is
 able to pꝛoue, that the Israelites kepte
 the body or bones of Ioseph so; to haue
 them to be woꝛshipped. For, no mā did
 fall or knele down before Iosephs tomb
 no man did bring the cheste that his bo
 dy or bones were in, into the Taberna
 cle, no man did light candels or tapers
 beefore it. But Ioseph woulde by thys
 meane confirme and establishe the faith
 of his people in ꝑꝛonissess of god, tou
 ching the lande of beheste. For, so doth
 Ioseph say to his bretherne: I am redy
 to dye, and god will surely visite you;
 and bring you out of this lād, vnto the
 land, whiche he sware vnto Abraham,
 vnto Isaac, & vnto Jacob. And Ioseph
 toke an othe of the children of Israell
 saying, God will surely visite you, and
 ye shal cary my bones hence. Paule be
 yng a faithfull expositour of this facte
 or vnde of Ioseph by faith, saith he, Jo
 sephe, when he died made mention of
 the departing of the children of Israel,
 and gaue coꝛraundement of hys bo
 nes. That is, because he doubted no
 thing

VVhy Ioseph would
 haue his bones
 to be brought
 out of Egypt
 into the lande
 of beheste

Hebr. ii

thing of the worde and promise of god
therfore did he comaunde his bzyethern
at their goyng out of Egypt to cary out
his bones into the land of Chanaa. So
sure was he that the lord would accor-
ding vnto his promises, bring the chil-
dren of Israell oute of Egypte into the
lande, that he had promised vnto their
forefathers. After Moses, there were
none among the prophets moze famo-
us of greater renoune than Samuell,
and Helias were. Yet we do not recede
that any memoriall was appointed or
set by for him. For the holye scripture
doth plainly speak of his death and bu-
ryng after this maner: Samuell died
and all Israell dyd gather them selues
together, and did wepe for him, & did
bury him in his house in Hama. As for
Helias he was taken vp in a fyre cha-
riot not into a temple made with han-
des, but into heaue, partly that in that
temple we myght haue a most infalli-
ble testimony of our immortality, and
of that moste excellent reward, that
God hath prepared and layed vp
for his faythfull prophetes, and particu-
lye that by this meane all occasion of

Samuel.
Helias.

1. Sam. 5.
2. Kin, 2.

Why He-
lias was
taken vp
in body &
soule.

A strong batterie agaynst

Epiphani

Elizeus.

2. Kin, 13.

Whipping this holy prophete body might be taken away. Some of the ancient writers are of opinion, that the body of the blessed virgin Marpe, was either by the angels caried vp into heauen, or els by their ministry, buried in such a place, as is known vnto no man vnto this day, because that god would not haue that chosen vessel, the temple of his holy spirit, and the mother of his onely begotten sonne, to be made an idole of superstitious and euill disposed persons. The holy scripture doth speak thus of Elizeus the prophete: And Elizeus died and they buried him. And certaine bandes of the Moabites came in to the lande that yere. And as they were burying a man, beholde they saue the souldiours, therfore they did cast y man into the sepulchre of Elizeus, and when the man was doune, and touched the bones of Elizeus, he reuiued or lyued again, and stood vpon his fete. And yet we rede not, that after this miracle, the bones of Elizeus were taken vp, and translated, or that there was anye pilgrimage appoynted vnto them, or a church of .S. Elizeus buylded and set vp.

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bype. We rede in Ecclesiasticus, oꝛ in
the booke of Iesus the sonne of Syrach
that after Elizeus death, his body pꝛo-
pheticed and that as he did wonders in
his lyfe, so in deathe were his workes
mercaylous. And that yet soꝛ all thys,
the people repented not, noꝛ departed
from their sinnes. It doth appeare the
that this miracle was not doone, soꝛ to
teach the people, to woꝛship oꝛ to geue
godly honour vnto the faithfūl seruan-
tes of god, but that therby, the auctoꝛi-
tye of Elizeus, whose doctrine in hys
life thei contēded, might be confirmed,
e that at this sight they might embrace
the same doctrine, and turn again vnto
the loꝛde their god, with all speede, and
so escape the destruction that longe o-
uer their heades soꝛ their stubburnesse
disobediēce and rebellio. Under that
most holy e godly pꝛince Josias, when
y bones of y fals pꝛophets were bꝛēt, y
sepulchꝛe of y mā of god was not ones
touched: yet we rede not y there was
any pilgrimage bled to it. Di. All these
exampls, are only exampls of y olde
Testament: But what exampls can
ge bying out of the newe: P H I L A.

Eccl. 48

Why the
dead that
was caste
into lize.
us graue
railed a-
gaine.

2. Kin. 23.

Obie. 12.

Answer.

Math. 11.

Math. 14.

Act. 8.

Among them that are boꝛne of womē,
there arose not a greater (as oure saui-
our Iesus Chꝛist doth testifye him self)
than Iohn Baptist. But the holy euan-
gelist S. Mathew writeth thus of him:
And when Iohn was beheaded, his di-
sciples came, and toke vp his body and
did bury it. Of Stephen the first mar-
tir of Chꝛiste, Luke in the Actes of the
Apostelles doth write on this manner:
And certayne men fearing god, caried
Stephen among theym to be buried, &
made great lamentation for him. Of
the taking vp or translating of the bo-
dies of the dead Saincts had ben profi-
table vnto the churche of Chꝛiste, nei-
ther the olde ancient churche that was
afoꝛe him, noꝛ yet the primitiue church
that was nerte after him, shoulde haue
wanted it or bene without such hono-
ring of the faithfull seruauntes of god
if god would haue them to be honozed
after the same soꝛte. Therfoꝛe lette no
man maruell that I will in no wyse a-
lowe the doynges of kinges, and prin-
ces, and of bishops, which be contrar-
ye to the scriptures and woꝛde of god, and
that I do vtterly reiecte the argumen-
tes of

tes of Hierome, as both weake and repugnant vnto goddes holy and sacred booke, the warrant and auctoritie of which, ought to be preferred before the auctoritie of aungels, much more, then, before the auctoritie of corruptible and mortall men. I would wishe, that leauing the bodie of the dead Saintes in the place appointed of God for theym, there to reste in peace, and in hope of their glorious rising again. we should haue in due reuerence their true reliks whiche are, the craumple of theyr stedfast fayth and beliefe, their godlye lyfe and conuersation, and theyr sound doctrine that they haue left behynd them for our instruction, and the edifying of the true church of god. Albion. I marvel, that ye do so stoutly defend Augustinus. Doth not this holy father and doctour of the holy catholike church, I pray you, lay to his charge, that he did rayse vp againe, and reuiue the heresy of the Carnes, whiche as a Scorpion, did venime the whole body of the church. It appeareth by the booke whyche Tertullian dydde write of heresy, where he speaketh of the errors of the Ophites

The auctoritie of goddes booke ought to be preferred before the auctoritie of aungels.

The true reliques of the deade saintes. Obie. 13.

Tert. li. hie.

A strong Batterie against

Hieron:
contra
Vigilanti
um.

Hierome
doth charg
Vigilanti
um with many
heresies,
but how
truely ye
shall after
wardes
knowe.

Sophistes, and Chaldeis, whiche were
Cains, or Cainites, that y same heresy
did deny the resurrection of the fleshe.
And therfore Hierome sayeth: Mortu-
um suspicaris, & idcirco blasphemias. Le-
ge euangelium, Deus Abraham, Deus
Isaac, & Deus Iacob, non est deus mor-
tuum, sed viuentium. Thou doest (say-
eth, he) suspecte that he is deade, and
therfore doest thou blasphemie. Reade
the gospel: The God of Abraham, the
god of Isaac, and the god of Iacob. He
is not the G O D of the deade, but of
the liuyng. Againe, doth he not charge
him with the heresy of the Eunomias,
bys words are these: Rides de reliquiis
martyrum, & cum autore huius hærese-
os Eunomio, ecclesiis Christi calum-
niam struis, nec tali societate terreatis,
ut eadem contra nos loquaris, quæ il-
le contra Ecclesiam loquitur? Omnes,
enim, sectatores eius Basilicas Aposto-
lorum & martyrum non ingrediun-
tur, ut scilicet mortuum adorent Eu-
nomium, cuius libros maioris autori-
tatis arbitrantur, quam euangelia.
That is to saye, doest thou make a
laughyng

laughynge stocke of the relikes of the
martyres, and wyth the auctoure of
thys heresy Eunomius, bynge a ca-
lumnie or sclaunder hypon the chur-
ches of **C H R I S T I A N**, neyther
arte thou frayed wyth sache felow-
shyppe, that thou dardeste speake the
same agaynst vs, that he speaketh a-
gaynst the Church: For, allhys
disciples or sectatores and folow-
ers, doo not enter into the churches
of the martyres and Apostelles, that so
they maye woꝛshyppe Eunomius bee-
ynge deade, whose bookes they dooe
iudge to bee of greater auctoryty than
the Gospelles. If these thynges
bee true, smalle credyte, oughte to
bee geuen vnto hym. **P H I L A L E.**
T H E S. And I wonder and mer-
uaylle that thys holye Father durste
laye any sache thyng to Vigilantius
charge. For as touchynge the fyrst,
Vigilantius neuer denyed the resur-
rection or resynge agayne of the
fleshe, no; yet the Saluacion of
the same, but dydde onelye resyste
the superstitious woꝛshyppe of it

Answer.

How fals-
ly Hieron
did laye
those here
ties to Vigi-
lantius
charge.

in

in the dead creatures. Doe he I pray
you, denie the resurrection of the flesh
that doth forbide the superstitious wo-
shipping of it: Saint Augustin in his
booke of heresies, saith, that the Caines
were smitten with suche blyndenesse,
that they worshipped that wicked man
Cain, and Hierome is not ashamed to
call them Cainites, whiche will not
worship men, nor the bones of men.
This foule name oughte rather to bee
geuen vnto them that teach and main-
taine the idolatrous wooshypping of
dead men. Nowe as touchyng the se-
conde. Eunomius was a greate portio-
n of Arius, and therfore he did deny
the diuinitie or godheade of Christe,
wherof it came to passe, that he did vt-
terly despise the testimonies of the A-
postles and martyrs, whiche they bare
vnto our sauioꝝ Iesu Christ: yea he con-
temned also the bodie of the saintes,
and the miracles that the vertue of
Christe dyd worke about them for a te-
stimonie and profe of his godhead. He
had written bookes against Christe, and
dyd attribute the miracles of the holy
Apostles vnto the power of Satan.
But

Saint Au-
gustine.
What the
heresie of
the Cai-
nes was.

Eunomius
and his he-
resie.

The diffi-
rence be-
tweene Vi

But Vigilantius dyd neither deny the
godhead of Chrust, nor yet dyd in any
wise contemne the bodies of the sain-
tes, nor y^e miracles that were wrought
and done about them, as Eunomius,
acco^rdyng to his damnable heresie,
had doon, but he did teache to worship
one God, wh^o the martyrs did preach,
and wherunto the myzacles that were
wrought did leade vs: howbeit he did
catholikely forbidde, that the bones of
the dead should in no wise be worship-
ped: and yet beyng of so an vpight and
sounde iudgement, he is of Hierome
most shamefully condemned of heresy,
though he coulde not be ignozant, that
there was great difference betwixt the
faith and religion of Vigilantius, and
the abhominable heresy of Eunomius.

Eutrapelus, This had Hierome learned
of his Rhetoricians, which do teache,
that we muste with odious names and
titles urge them, whome we can not o-
uercome with iust argumentes. Phila-
lethes All men I truste, doo well see,
what weake argumentes Hierome did
bring, and how that he dyd wrongfull-
ly burden Vigilantius w^{ith} the heresy

of

Vigilantius
and Euno-
m. 45.

Where
Hierome
had lear-
ned the
trick that
he vied a-
gainst Vi-
gilantius.

A strong batterie against

of the Cainites and of Eunomius, sixth
 y he did both cōfesse Chriſt his diuinity
 and godhead, and alſo the reſurrection
 oꝝ riſeng agayne of the fleſhe. There-
 fore, fearynge nothyng ſuche odious
 titles and names, that the enemies of
 the trueth bee wont to deſame vs with
 all, lette vs attribute moze to the in-
 fallible teſtimonies of the ſcriptures,
 then to the weake reaſons & argumen-
 tes either of Hierome, oꝝ of any other
 beſydes, though he were an aungell
 that came downe frome heauen, ſithe
 that in the matters of religion, we
 ought to beleue oꝝ credite no manne,
 bicauſe that he is either lerned oꝝ holy,
 but bicauſe that he both ſtrongly pꝛoue
 by the vndoubted and infallible tertes
 and authoxities of the ſcriptures the
 thyng that he doothe take in hande to
 teache. I haue not ſpoken this, of any
 affection, oꝝ in the diſpraiſe of that ho-
 ly father, but in the defence of the tru-
 the, and foꝝ the edifyeng oꝝ pꝛofite of
 the faithfull congregation. I gladdely
 alwayes acknowledge and reuerēce in
 hym the excellent gſtes of G D D,
 but in the meane whyle wee doo alſo

Nothing is
 here ſpoke
 in the diſ-
 praiſe of
 Hierome.

confesse, that he dydde as man wyte
 and sette foozth many thynges, which Obic. 13.
 we can not with a safe conscience re, Cypri. li.
 ceave o; allowe. Albion. Thus, I am t. epi. p. ri
 sure, both the holy marty; S. Cypria, ma.
 wyte in his Epi. to Corneli; Memo
 res nostri inuicē sim⁹ cōcordes atq; vna
 nimes verobiq; pro nobis semp orem⁹,
 pressuras & angustias mutua charitate
 releuēmus, & si quis hinc nostrum prior
 diuinę dignationis celeritate p̄ces-
 serit, perseueret apud Deum nostra di-
 lectio, pro fratribus & sororibus no-
 stris apud misericordiam patris non
 cesset oratio, That is to say: Lette vs
 be mynde full one of an other, and be-
 yng of one heart & mynde both where,
 lette vs always praye for eche other,
 and with mutuall charitie and loue,
 releue our afflictions and troubles o;
 anguysshes: And if any of vs doo by
 the diuine calling of God, o; by the ce-
 leritie o; quicknesse of his diuine dig-
 nation; wille, o; pleasure, departe
 hence afoze, lette oure lone perseuere
 o; continue with God, and our prayer
 in no wyse ceasse vnto the mercye of
 G D D, for oure byetherne and
 sisters,

Answer.
Cyprian de
lapsis.

Hier. 17.
Math. 10
Mar. 8.
Luke 9

sisters, whyles they are here. These wordes of the holy martyrs do plainly testify, that the deade Saints do praye for vs, as long as we bee here in this vale of miserie. Phila. None can better make aunswer to that, whiche ye haue alleaged than Cyprian him self. For, in his sermon de lapsis, he saith plainely thus: God onely can haue mercie. He onely can geue pardon, to the synnes, that are committed against him, which did beare our synnes, which did sorow for vs, who god did deliuer for our synnes. Man can not be greater than god, nor yet remit or forgeue y by hys owne indulgence or pardon, which with a heinous faute is committed against the lord, lest this also be imputed vnto him for a greater crime or offence, if he shold be ignorant, that it hath bene said before: Cursed be euery man that putteth his truste in man. The lord ought to be prayed to, the lord ought by our satisfaction to be pleased, whiche sayeth, that he will denye him, of whome he is denied, and which alone hath receiued all iudgement of the father. And to those doth he adde by and by: Although the woordes

workes of the rightuous, doo anayle
muche befoze the iudge, yet the same
whiche is promissed by mans promise,
is not by and by granted by the diuine
maiestie of **G D D**. What was moze
rightuous then Noah, who when the
earthe was replenished with sin, was
founde alone to bee righteous, What
was stronger than Daniell, to suffre
martyrdome, throughe the constançe
and stedfastnesse of his faith, moze for-
tunate throughe the fauor of **G D**, who
as ofte as he did combate, he dyd ouer-
come, and when he dyd ouercome, he
dyd ouerlyue: What was moze prompt
and redy in workes than Job, stronger
in tentation, moze patient in sorowe,
moze lowly and humble in feare, truer
in faith, and yet, if they had prayed,
G D sayd, he woulde not haue graun-
ted them their petition, for, when **E-**
zechiell prayed for the synnes of the
people. When a lande, saith he, syn-
neth against me by committynge a tres-
passe, then will I stretch out myne
hande vppon it, and will breake the
staffe of the bread therof, and wil sende
famine vpon it, and I wil destroy man

Noah.

Gen. 6.

Daniell

Danic. 6.

Job

Eze. 14.

G

and

and beaſte ſooꝛ the of it. Though theſe
thzee menne, Noah, Daniel, and Job,
were amonge theym: they ſhoulde
deſuer but their owne ſoules by theyꝝ
owne righteouſnes: they ſhoulde ſaue
neither ſonnes noꝛ daughters, but thei
alone ſhould be ſaued. And ſo al y is as-
ked, is not in the prejudice and power
of him that asketh but in the wil of him
that geueth, neither dothe mannes
ſentence oꝛ iudgemente challenge oꝛ
claime here any thyng vnto it ſelfe, on-
leſſe the diuine cenſure doth graunt it.
And a litle after: They can do nothyng
againſt the Goſpel which ſoꝛ the goſpel
are made martirs. Let no man, well
beloued bꝛethern, deſame the dignitie
of martirs, lett no man deſtroie theyꝝ
gloxies and crounes. The ſtrength of
the incorruptible faith remaineth ſafe,
neither can he ſay oꝛ doo any thyng a-
gainſt Chyiſt, whoſe whole hope, faith
and gloxie, is altogether in Chyiſt. En-
trape. If the Lord onely can geue par-
don of ſinnes: if the ſeruāt can not ſoꝛ
geue that whiche is cōmitted againſt y
maiſter: if he be accuſed y putteth his
truſt in man: if y Lord, & not a creature
ought

A ſhort ex-
poſition of
Cyprians
wordes.

ought to be prayed vnto: if that which
is asked, doth not stande in the will of
the asker, but in the will and pleasure
of the geuer: if they that are most righ-
teous shall onely deliuer them selues,
and not their sonnes & daughters: if the
martyrs saye or doo nothing agaynst
Christ: how muche (I beseeche you) can
they gather out of the authorite of Cy-
prian for to confirme their doctrine of
their idolatrous inuocation of the sain-
tes. If all thinges be well considered,
this seemeth rather to haue escaped him
thā otherwise, whē he did thus of a ser-
uēt loue wryte to his frend and brother
in Christ Cornelius. The seruēt loue
I saye, that he bare vnto hym, byd by a
certayne violence extorte this of him.
PHILALE. We shall also heare
what Saincte Augustine in his booke
De Pastoribus sayeth: There bee also
(sayeth he) good mountaynes. I haue
lyfted vp myne eyes vnto the Moun-
taines, frome whence helpe shall come
vnto me. My healpe (sayeth he) is
frome the LORD, whyche
made heauen and earth. Do not thinke

This is
much like
vnto the
commune
saying god
haue mer-
cy on his
soule.
Au. de pa-
storibus.
cap 8.
Psal. 121.

G. II.

that

1. COR. 1.

that thou doest any iniury vnto y^e holy mountaynes, when thou sayest: My helpe is not in the mountaynes, but my healpe is frome the Lorde, whiche made heauen and earthe. The mountaines their selues doo crie out the same vnto thee. He was a mountaine y^e did cry out: I heare that there be scismes or diuisions among you, so that euery one of you dooth say: I am Paules, I am Apollos, I am Cephas, I am Chyres. Lift vp thine eies vnto that mountaine, heare what he saith, and remain in hym. Heare also what solo wethe. Whether was Paul crucified for you? Therefore when thou haste lifted vp thine eies vnto the mountaines from whence helpe commeth vnto thee, that is, vnto the autho^rs of the scriptures, harken vnto hym, that with al his marow, that with all his bones doth crye out. Lorde, who is lyke vnto the: that thou beeyng sure or certified, mayste without any inuicie of the mountaines say: My helpe commeth from the lorde whiche hath made heauen and earth. It shalbe so farre of, that then the mountaines will be angrie with thee, that then

then they wil both loue & fauor thee f
more. If y dost put thy hope in the, then
wil they be so. The angell which did
shew many heauely & wonderfull things
vnto man, was worshipped of mā but y
aungell reuoking him vnto the lord,
as he was lyfthyng vnto his eyes vnto a
mountaine, saide: Do it not, worshyp
hym. For, I am thy felowe seruaunt,
and of thy brethern. What, I beseeche
you, could be spoken more plainly thā
this: All our helpe is from God, who
in all periles must be called vppon. If
thou putttest thy hope in God, the sain-
tes doo loue thee, yf thou putttest thy
confidence in them, they are so. Alb. Au. con-
pet this holy father wrytinge, Contra
Faustum, Manichæum dooth say, that
the christian people dyd celebrate and
keepe together the memories of mar-
tirs both to stirre them vp to imitation
or solowynge of theym, and that they
might haue fellowshipe with their me-
rites, and be helped by their prayers.
PHIL A. As concerning merites we
haue sufficiently spoken of them in our
cōmunication and talke, that we haue
had already touching the ouerthrow of
the

Yf we put
our trust in
the faith-
ful serua-
ntes of god
then will
they be an-
gry with
vs.

Rōm. 22.

Obie. 14.

Au. con-

tra faustū

Manich.

Answer.

This is don
in my boke
which is
called the
ouerthrow
of the iusti-
fication of
worbes.

the Iustification of workes, and of the
 vaine and fonde doctrine of the Meri-
 tes of men, and therfore we will come
 to this, where he saith: And that wee
 may be helped by their prayers. Diddy.
 There (mee thinke) Augustine doothe
 playnly affirme the invocation or cal-
 ling vpon, of the dead saints. For why
 should he els say, that the christen peo-
 ple did keepe the memories or remem-
 brances of the martyrs, that they might
 be helped by their prayers. Philalethes?
 But howe dothe this agree with that,
 whiche he writeth betwixt in this place,
 and also in the two and twentieth booke
 De ciuitate Dei, and tenth chapter. He
 saith plainely in the place befoze allea-
 ged, that they did not set vp altars, nor
 yet offered vp sacrifices vnto the mar-
 tyres. And in the booke De ciuitate Dei,
 which we spake of euē now, he writeth
 thus: The Gentiles haue builded tem-
 ples, & set vp altars, & ordeined priests,
 and offered sacrifices vnto their gods.
 But we do not buyld vp temples vnto
 our martirs, as vnto gods, but remem-
 brances as vnto dead men, whose spiri-
 tes & soules do lyue with God. Neither
 too

Too we there set by aultars, in the whiche we shold offer sacrifices vnto martires, but we do offer sacrifices vnto on ly God of the martirs, and ours, at the which sacrifice, as men of God, which haue ouercomed the world with theyr confession, they are in theyr place, and in their order named. And yet they be not called vpon, or prayed vnto, of the priest, that offreth the sacrifice. For, he is the priest of god, & not theirs. Nowe this is most euident & plaine, y prayers are the sacrifices of the saints, I mean of the elect and chosen people of God, beyng sanctified in the blood of his son Iesus Christ: we mai cōclude then, eue vpon the wo:des of S. Augustin; that prayers ought to be offered vnto God only, and not vnto the dead saintes, that is, that God onely, & not the dead saintes, ought of al the godly to be called vpon. Here vnto dothe that belong and pertaine, whiche he speaketh also in that place, sayenge: Sancti vel homines vel angeli id sibi tribui nolunt, quod vni deo deberi norunt. Holy men or holpe aungelles, will not haue the same to bee attributed vnto theyr,

Praiers are the sacrifices of the elect and chosen of god.

Danie. 6.

which they knowe to be due vnto God onely. We maye gather by this, that they will none of our prayers, nor of our inuocation. The proude & diuclish spirites do blurpe that which doth pertaine vnto God onely. Therefore, as Daniell woulde aske nothyng of any man, but of God only: so all the godly will in their prayers call vpon none other, but on the true luyng God thorough his sonne Iesus Christ our lord, and of him only aske all thynges that they haue neede of. Nowe as touching his opinion, wherby he doothe thynke and suppose, that the soules of the righteous doo pray for vs in heauen, so much as it is only grounded vpon conjectures or gessyng, and not vppon the infallible worde of God, nor vpon any strong argumentes or reasons taken out of the same, we may without any perill of our saluation, reiect or refuse it, cleauing vnto that whiche we haue alleadged befoze oute of his booke De cura pro mortuis agenda, wher he groundeth himselfe altogether vpon the holy scriptures, affirmyng that the blessed soules departed be past all sollicitude
and

and care for the liuing. Albion. Nowe
lithe that the sayinges of the fathers
will not helpe, I will come to the plain
scriptures. These are Jacobs wordes.
The aungell which hath deliuered me
from all euill, blesse the childzen, & let
my name be called vpon them, and the
name of my fathers Abraham and Ila
ac. In this autoritie of the scriptures,
they note two speciall thinges. First
how that Jacob dothe confesse, that he
was deliuered by the aungell, and that
this aungel doth blesse. Secondly how
that his name and the name of his fa
thers shoulde be called vpon those chil
dzen, which is as much, as if he should
haue sayde: They shall call vpon my
name, and vpon the name of my forefa
thers. Herunto do they adde this place
of Zacharye. And the aungell of the
Lorde answered and sayde: O Lorde
of hostes, how long wilt thou be vnmer
cifull to Hierusalem, and to the citics
of Iuda, with whom thou hast ben dis
pleased nowe these thzee score and ten
yeres. Hereby doe we plainly learne,
say they, that the aungels doo care for
our miseries, and praye for vs. They
be a!

Ib e & 15
c. 48

Zacha. 1.

A strong Batterie against

Exod. 13.

Psal 91.

Dani. 10.

Answer.

Lactanti-
instit. 2. li
ca 17.

be also keepers & guides of me, yea they
be appointed to waite vpon them. For
thus we rede in Exodus: Behold, saith
the lord, I send myn angel befoze thee
to kepe thee in thy way, & to bring thee
to þ place which I haue prepared. And
in the psalmes: for, he shal geue his an-
gels charge ouer thee, to kepe thee in
all thy ways. They shall beare thee in
their hands, that thou hurt not thy fote
against a stone. The angels be also cal-
led presidents of realmes, because that
vnto them whole contries be comitted.
Phil. First & for most, as touchyng those
thinges that bee generally objected oꝝ
brought against vs of the angels, how
they do blesse & pray foꝝ vs, howe they
are presidents, guides & keepers bothe
of men and of realmes, I haue licffer
brynꝝ the answeres of the ancient fa-
thers, than myne own reasons. Lacta-
tius in his diuine institutions writeth
after this maner: Neither hath God
nede of any name, sith that he is alone,
noꝝ the angels, sith they be immortall,
will suffer themselues to be called god-
des, whose one and only office and due
tye is, to bee at the commaundemente
and

and becke of **G D D**. For, we saye
that the worlde is gouerned of god, as
a prouince is by a ruler, whose appar-
tours, and officers no man will cal his
selowes in the gouernement of the pro-
uince. And yet they may do many thin-
ges besydes the commaundemente of
the ruler, thzough his ignozaunce whi-
che is an humayne infirmitye. But the
ruler & gouernour of the whole worlde;
who knoweth all thinges, and from
whose cies nothyng is hidden, hath a-
lone with his sonne, power ouer all
thynges, neither is there any thyng in
the angelles but a necessitie to obeye.
Therfore, they will haue no honour to
be attributcd vnto them, whose honor
is in god. But they which are reuolted
and fallen awaye from the minissterye
and service of god, do go about to cha-
lenge vnto theym selues, the name of
god, and the wo:shipping of the gods.
Saint Augustine, dothe in all thynges
agree with Lactantius. What mira-
cles socner (sayeth this holy father) bee
so diuinely wrought & done, cyther by
angels or by som other mean that they

Au. lib. 10
de ciuita-
te dei. ca.
12.

do cōmend the religion & worshipping
of the only god, in whom only the blef
sedful lyfe is: we must beleue that they
are truly done of them or by them whi
che do loue vs according to the truth &
goblineffe, God him selfe working in
them. And (when the aungels do heare
vs, god him selfe doth heare in theym,
as in his true temple not made wyth
Ibi.ca.16. handes. And in an other place, yf ther
foze any angels wil haue sacrifices to
be offred vnto theselues, they that wyl
haue the sacrifice to be offred not vnto
them selues, but vnto god the creatoꝝ
of all thinges, whom they do serue, are
to be preferred before them. For, here
by do they shewe howe syncerely they
loue vs, when by the sacrifice they wil
assubiectize vs, not vnto them selues,
but vnto him, by the contemplation of
whō, they are blessed, and seke that we
shoulde come vnto him, from whome
they neuer wente awaye. Although
thys hadde bene sufficiente for to aun
swer al the obiections, that cā be made
of the angels, yet wil I for to make the
matter moze plain, adde these few woꝝ
des, that is to saye, howe that the same

many tymes attributed vnto aungels,
as vnto þ farther cause, whiche in dede
doth properly perteyn to god only, but
is attributed vnto þ angels, as to mi-
nisters, instrumentes and meanes. Di.
I do not well vnderstande what your
meaning is. Philalethes. I shall make **Exod. 23.**
you anone to vnderstande it. In **Exo.** How the
dus, the lord dothe with expresse woꝝ name of
des speake thus of his angel. My name god was
(saieth he) is in him, that is, I wil geue in his aua-
hym myne autorite, and whatsecuer **ge. l.**
he shall do, he shall doo it in my name,
he shall do it by my vertue and power.
So doth holy Stephen speak also: And
when forty yerres were expired, ther **Actu. 7.**
appeared to him, in the wildernesse of
Mount Syna, an aungell of the lord. **Exo. 3.**
Then, by and by, dothe he adde: And
the voyce of the lord came vnto hym,
saying: I am the god of thy fathers, the
god of Abraham, the god of Isaac, and
the **G D D** of Jacob. Loe, he dothe ex-
presselye calle hym **G D D** whome
he hadde already called an aungel, be-
cause that he vnderstode, that the aun-
gell dydde all whyche he dydde in the
name of God, and at his commaunde-
ment.

ment. **E V T R A P E L V S.** Sith that

this aungell dothe call hym selfe God,

I doo stedfastely beeleue that he was

Chryste, the mediatour, who is the e-

ternall God, and who in the scriptures

is called Angelus magni consilii, & an-

gelus Testamenti, that is to say: the aun-

gell of greate counsell, and the aungell

of the Testamente. Philalernes. We doo

not beleue amysse: For, Sainct Augu-

stine, in his questions vppon Exodus,

dothe write of it on thys manner: The

Lorde cried vnto him oute of the bush:

Thelord in the angell, or that lorde & p

aungell, which is called the aungell of

greate counsaile: and so Chryste is vn-

derstanded, wherunto maye bee added

the sayings of Tertullian in hys boke

contra Praxeam. It is the sonne (sayth

he) who at the begynnyng dydde con-

demne that moste proude towre, da-

shyng out and destroying the tongues

punishyng the whole worlde, wyth

violence of waters, raynyng fyre and

hymistone vpon Sodome & Gomorre,

beyng G O D of God. For, he dyd al-

ways come down to speake wyth men

from Adam vnto the Patriarches and

Prophetes

The angel
of the gre
counsaile,
the angel
of the te
stament.

Augu .li
que. in ex
odu 2. ca

3.

Tertullia
contra Pr
xeam.

prophets in vision, in dreame. &c. With
 then that this angell of the testament,
 whiche is Christe, was promised vnto
 Abraham: Israell coulde no better ex-
 presse the faith of his mynd, than with
 these wordes: The angell which hath
 deliuered me from all euill, blesse these
 children. For, he vnderstode the angel
 of great counsaile, euen the Lord Je-
 sus, who alone is the blessing, saluati-
 on, righteousness, and sanctification
 of his people. Albion. But what saye
 ye to that which I alledged out of Za-
 charie: For, there he doothe with ex-
 presse wordes testifie, that the angell
 prayed vnto God for the deliuerance
 of the people: if the angels do pray for
 vs, why shoulde not the blessed soules
 departed, pray also for vs: Phil. What
 if by the same angell we should vnder-
 stand our sauioꝝ Iesu Christe, who as
 mediatur prayed for the saluation of
 his Church, whiche was then trou-
 bled, when all the countreyes aboute
 them, were at rest: Hierome hym selfe
 writing vpon this place, doothe by the
 angell of the Lord, who stode among
 myre trees, & who vpon the occasion
 of the

The place
 of the first
 chapter of
 zacharie.

Hieron is
 zacharia.

of the aunswere which they had made, whome the lord had sent throughout al the whole worlde, began so earnestly to praye for Hierusalem, and the cities of Iuda, vnderstande the aungell of great counsayl. Again, let vs by waye of disputation graunt, that the angels do praye or are carefull for vs. Shal ye bee able to proue by it, that we oughte therfore to call vpon them, and displaying Christ, the onely mediator betwixt god and men, to make them our mediators, aduocates & intercessors, or that the blessed soules departed doo make intercession for vs, vnto our heavenly father? We haue learned before out of Saint Augustine, that the holy aungels will in no wise suffer that any sacrifice shoulde be offered vnto them, but will haue all sacrifices to be offered vnto him onely, whose seruants they are. Nowe it is moste playne, that the prayers of the faithfull congregation, are called sacrifices, the aungels then, who do onely seeke the glorie of him, whome they doo serue, will in no wise suffer y^e faithfull congregation, to offer any prayers vnto them. Docto-

The holye
aungels
vill haue
no sacri-
fices to be
offered vn-
to them, ei-
go they
vill not be
praised, vn-
to.

ner what should the carefulnes of pra-
 ers of the aungelles profite vs, excepte
 we be firste reconciled vnto god. The
 lozde said vnto Moyses: Departe, go vp
 from hence, thou and the people, (whi-
 che thou hast brought vp out of the lād
 of Egypt) into the land, which I promi-
 sed vnto your forefathers: and I will
 sende myne aungel before thee. For, I
 will not go vp with thee, because thou
 arte a stiffnecked people, lest I consume
 thee in the waye. Here the lozde promi-
 sed vnto Moyses & vnto the people bys
 angel, but hear what foloweth streight
 waies after. And whē the people heard
 these euill tydings, they sorowed, and
 no man did put on his best raymentes.
 The scriptures do cal the helpe and as-
 sistance of the aungels, euill tydings
 as longe as god is angry with vs, and
 not yet reconciled. Therfore, Moyses
 doth laboure, as much as in hym lieth,
 yea it is all his study and care, that god
 maye be reconciled vnto bys people.
 Whiche thing, he goeth not aboute to
 obtayne by desyringe the aungelles to
 praye for him and the people, but by
 pouring oute his whole harte befoze
 god.

God. Now they that are reconciled vnto God, doo vnderstande, that they are through Christ reconciled to him. Therefore, they doo whollye depende vppon God onely, in hym onely doo they reioyce, in hym only haue they theyr hole affiance and truste, they haue no neede of the intercession of angels, but doo offer vnto God onely, their troubled spirit, their contrite and humbled hart. Which pleaseth the angels exceedingly well, Christ him self saying in his gospel, that the angels doo reioyce at the conuersion of sinners. Let vs therefore enserue our selues, that we may turne a right vnto the Lorde, & be reconciled vnto him, which thyng muste be doone not by the intercession of angels, but by the grace onely and intercession of our sauior Iesus Christ. Are not all angels ministering spirities, sent forth to minister for their sakes, that shalbe heires of saluation? Why do we not then rather worship, & call vpon the lord of angels and of men, than vpon mens selow seruantes? When John had fallen downe at the feete of the aungell, this doo oth be heare of the angel: Se thou do it not
for

Hebr. 1.

Reue. 22.

fo: I am thy felow seruant, and of thy
 betherne the prophetes, and of them
 that kepe the wordes of this boke. wo:
 ship God. Albion. We haue not yet an-
 swered to the wordes of Jacob, where
 he saith: And let my name, & the name
 of my fathers Abraham and Isaac bee
 called vpon them. My faithfull guydes
 did say vnto me, that this is as much as
 if he should haue said: And they shal cal
 vpon my name, & vpon the name of my
 fozfathers. Againe: They dyd alledge,
 that when Moyses prayed for the peo-
 ple, he did speake these wordes: Remē-
 ber, O Lord, thy seruantes Abraham,
 Isaac, and Jacob, vnto whom thou did-
 dest sweare by thine owne selfe. Lo (say
 they) Moyses prayenge fo: the people,
 dooth pray by the name of the holy pa-
 triarches that were dead. These ar also
 the wordes of the Lord: I will defend
 this Citie, and saue it, fo: myne owne
 sake, and fo: Dauid my seruantes sake.
 Is it not moste plaine by this, that fo:
 the prayers and merites of the Sainc-
 tes, synners are spared, wholle na-
 tions and cities saued and preserved:
 PHILALE, poure blynde guydes
 B. ii. through

Exo. 34

4. Kin. 19

VVhy Ia-
cob vvil-
led that
his name
should bee
called vpo
Ephraim
and Manaf-
ses & vvh.
his mea-
ning vvas.
Esa 4.

through ignorance of the holy tongue
gather of a thynge misunderstood, a
folishe and sonde conclusion, or rather
a false and erronious doctrine. Jacob,
otherwise called Israell did by adopti-
on receaue Iosephes childe in to the
numbre of his owne childe, that they
might haue equall or euen portion of
the lande of behest with them. And ther-
fore (sayeth Jacob) they shall beare my
name, and not the name of my son Jo-
seph: they shall be called Jacobs or Is-
raels childe and not Iosephs. This
shall we fynde written in Esay the pro-
phete: When shall seuen wiues take
holde of one man, and say, we will lay
all our meate, and clothing together in
commune: tantum nomen tuum inuoce-
tur super nos, onely let thy name be cal-
led vpon vs, that is, onely let vs be cal-
led thy wiues, and beare thy name, and
so take away from vs oure opprobrious-
nes and shame. By as good reason may
we by this text of Esay, proue that wo-
men ought to call vpon the names of
theyr husbandes, when they be deade,
as they canne by the terte that they doo
alleadge proue that Ephraim and Ma-
nasses

masses Josephs childzen ought to haue
 called vpon the name of Iacob, Abrahā Danic. 9.
 ham and Isaac. Domine (saith Daniel)
 respice ciuitatem, super quam inuocatu
 est nomen tuum: lord looke vpon the ci-
 ty, that thy name is called vpon, that
 is which is called by thy name, I mean
 the city of god. In like maner doo they
 declare their blinde ignoraunce, when
 they do bringe in for the mayntenance
 of theyr idolatrous inuocation of the
 deade Saintes, these wooordes of Moy-
 ses: remember, O Lorde, Abraham, I-
 saac, and Iacob, althougth they were
 like vnto that which they haue continu-
 ally in their mouthes, sayinge: Sanct
 Abraham, ora pro nobis, sanct Abraham
 praye for vs, or obtaine by thy prayers
 & merites, y god vouchsafe to forgive
 vs oure synnes. It is easye to see in the
 prophete Esay how little they did trust
 in the merites and intercessions of the
 forefathers. For there the hole church
 crieth out, saying: Where is thy zeale
 & thy strength, y multitude of thy mer-
 cies & of thy compassions: they are restrai-
 ned from me. Doubtlesse thou art our

How the
 place
 brought
 out of the
 31. chap. of
 Exodus
 ought to
 be vnder-
 stande.

Es. 63.

H. iii.

father

father. For, Abraham knoweth vs not, neither is Israell acquainted with vs, but thou Lorde, art our father and redeemer, and thy name is euermlasting.

Therefore, Moses dyd not call vppon them, whom he knewe right well to be ignorant of the estate that they were in but vpon the true liuyng God our heavenly father, puttynge hym in remembrance of his promises. For, with expresse wordes he sayth: Remember thy seruants, vnto whom thou hast swozne by thy selfe, and vnto whom thou hast saide: He saith therefore, remember our fathers because y God had w an othe promised vnto the fathers, that he would be the god of their seide: And of this promise doth he put god in remembrance, now at this present. And hereunto seemeth that to pertaine, whiche the Lord himselfe dooth speake in Exodus. The Lord god of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me vnto you. This is my name for euer, and my memoriall frome generation to generation. Therefore, God would be so called and prayed vnto, that is, he would be put

Exod. 3.

put in remembrance of his promises,
not for his owne, but for our owne sake.
But now that we haue our saviour Je-
sus Christ, in whose blood, both the pro-
mises and couenant be established and
sealed vp, in whose name should we of-
fer by oure prayers vnto God, but in
his onely: Albion, What say ye to the
last sentenſe: ye haue not yet answered
to it. Philalethes. It may be an-
swered two maner wayes. Firſte, we
muſt conſider the promiſſe of God, that
he made vnto Dauid, touching y^e ſeede
that ſhould come of hym, and the ſtable-
neſſe and eternitie of his kyngedome.
The wordes of the promiſſe are theſe:
Whenne thy dayes bee fulfilled, thou
ſhalte ſleepe with thy fathers, and I
will ſett vp thy ſede after thee, whiche
ſhall procede out of thy body, and will
eſtabliſhe his kyngdom. &c. Theſe thin-
ges are expounded by many, of kyng
Salomon, and of his reigne or kyng-
dome, but no manne will denie, but
that the ſame may be vnderſtanded of
the ſede of Dauid, or of his poſteritie
or other kinges y^e ſhould ſolow after hym.

H. iiii.

for

The expoſi-
tion of the
place that
was alca-
ged out of.
4. Kin. 19.
2 Sam 7.

2. Kin. 15.

For, this is moſte manifeſt and playn,
that for this promiſe ſake, many kyn-
ges, and the whole realme were ſpa-
red. In the hifoꝛie of Abiah, this pro-
miſſe was renewed. For ſo we reade
there. And the hart of Abiah was not
perfect with the Loꝛde his God, as the
hart of Dauid his father. But for Da-
uids ſake, the Loꝛde his god, did geue
hym a light in Hieruſalem, and did ſet
vp his ſonne after him, and eſtabliſhed
Hieruſalem. Now, this is aſmuch, as if
he had ſaid: Therefore, God dyd not
deſtroy Abiah, his kyngdome, and the
citie of Hieruſalem, becauſe that God
had promiſed, that he would not take
away his mercy from the houſe of Da-
uid, noꝛ ſuffer that he ſhould want ſede
oꝛ poſteritie, oꝛ that his kingdom ſhould
utterly decaye. It is then euident and
plaine, that Abiah was ſpared, for the
promiſe ſake, that was made vnto Da-
uid: therfoꝛe it muſt folowe neceſſarily
that Ezechias was alſo ſpared for this
promiſe ſake, and that theſe ſentences
oꝛ ſayenges: I will defend this citie for
myne owne ſake: and for Dauid my ſer-
uauntes ſake: and I will defende this
citie

4. Kin. 19

citie for myn owne sake, & for myn owne
 promise sake, which I made vnto Da-
 uid, be equipollent of one force. Se-
 condly thus may the answer be made :
 that God did spare bothe h city & realm
 for his owne sake, and for his Chyistes
 sake. For, the Prophetes are wont by
 a figure called Antonomasia, to cal our
 sauiour Iesu Chyist, David. And the
 promise, wherof we spake befoze, was
 in very deede completed of fulfilled in
 Chyist. Thus dothe the Lord speake in
 Ezechiel : I will, sayeth he, raise vp a
 shepheard ouer them, and he shal fede
 them, euen my seruant David, he shal
 fede them, & he shalbe their shepheard.
 And I the Lord will be their God, and
 my seruant David shalbe the pryncer
 among them, I the Lord haue spoken
 it. The like place shall ye fynde in Je-
 rewie. But none of all the expositoꝝ
 dyd expounde these places otherwyle
 than of Chyist, & the Gospell of Iohn
 doothe manifestely declare, that these
 Scriptures oughte to be expounded of
 Chyist. Wherefoze the Lord spared
 Hierusalem, for the Lord Iesu Chy-
 istes sake, whome it behoned to be ma-
 nifested

Antono-
 masia.

Eze 34.

Hie. 23.

nifested in that citie, and his name and
 doctrine, frome thens to bee published
 throughout all the whole world. Ther
 fore, Daniell the prophete prayeng vn-
 to the Lorde for the repairing of the ci-
 tie and of the temple, maketh his pray-
 er after this sort: Heare, O our God,
 the prayer of thy seruant, make thy
 face to shyne ouer the sanctuarie, whi-
 che is destroyed, for the lorde sake. As
 yt he shoulde say: Oure maners, oure
 life and conuersation did deserue other
 wyse, but yet remembre the lorde thy
 Christ, whome thou hast promysed vn-
 to vs. For by Esai and Micheas he
 hadde made this promise: It shalbe in
 the laste dayes, that the mountayne of
 the house of the lorde, shall bee prepa-
 red in the toppe of the mountains, and
 shall bee exalted aboue all the hylles,
 and all nations shall flow vnto it. And
 many people shall go and saye: Come,
 and lette vs come vp to the mountaine
 of the lorde, to the house of the God of
 Iacob, and he will teache vs his waies,
 and we wille walke in his pathes, for
 the latwe shall go forth of Sion, and
 the woorde of the lorde, frome Hieru-
 salem.

Danic. 9.

Esa 2.

saient. Whenne we doo then by Da-
uid vnderstande oure sauoure Iesu
Christe, who in Esaie is of GOD cal-
led his seruaunt, we bypunge no newe
exposition, no; yet wraſte the Scriptu-
res, but sette foozthe the playne sense
and meanyng of the holy ghoste, to the
greate commendation of the glorie of
oure Sauoure Iesu Christe. Albion. Obie. 16.
These woordes shall ye fynde wrytten Ob. 5.
in Job: Calle now, yf any wyl an-
swere thee, and turne thee to sonne of
the Saintes. Here are we expressely
commaunded in oure troubles and af-
flictions to turne our selues to the sain-
tes. Didymus. I thought that there had
bene no place in all the whole scriptu-
res so playne fo; the praying vnto the
Saintes as the same is. Philalernes. Answer.
And I thought that y ennemies of the The fond-
truthe, had neuer ben so foolish as to nes of the
haue aleaged that place fo; the mainte aduersaries
naunce and confirmation of their doc- in aleaging
trine. Fo; there they shoote altogether of the scrip-
besydes the cusion, not marking to tures.
what ende Eliphaz dooth speake those
woordes. We shall therfoze vnderstand
that Job diide affirme, that plagues
and

24000

The true
sense of the
place, that
they do a
ledge out
of the .5. of
Job

and calamities dyd not alwayes hap-
pen for synne: whiche thyng he pro-
ueth by his example. For the Lorde,
sayth he, hath not brought me into this
calamitie because of my sinnes, but ac-
cording to his good wil and pleasure.
This will not his aduersaries admitt,
and specially Eliphaz, who goeth a-
bout to proue, that no calamitie hap-
neth to any man, but onely for his sin-
nes, and that no man is punished but
onely for his faulte, prouyng besydes
that all men are synners, and that no
man is cleane in the syght of God, al-
though few do acknowledge the same
(geuyng in the meane whyle a priuile-
nippe vnto Job, although he did not ac-
knowledge himself to be a sinner, and
this was because he vnderstoode not
Jobs meaning) and therfore they wer
taken awaye and cut of, in their igno-
rance. That this might be made more
plaine and manifest, he speaketh vnto
Job after this maner: Call any man,
that is name me any mā. As if he shold
say: Bring me any man, that hath not
by his wyckedness and heynous syn-
nes deserued the calamitie that is com-
upon

bypon him : turne thee to any of them
that be called Saintes, meanyng, that
it was impossible, for to fynde any in
all the whole world, which did not de-
serue by his owne sinnes to haue trou-
ble, aduerlittie, and affliction. Albion.

What will ye say to these woordes of
Hieremie ? Though Moses and Sa-
muell stode befoze me, yet haue I no
heart to this people. Why, say my ge-
ntylmen, should Hieremie speake so of
the deade, excepte he knowe that they
made intercession for the lyuyng : Phi-
lalethes. I may a great deale better rea-
son after this maner: Sith that neither
Moses nor Samuell dyd praye for the
people of Israell, in that extreme pe-
ryll that they were in, it appereth that
there was then no intercession of the
deade. For, who of all the Saintes
should haue taken thought for the peo-
ple, if Moses didde not : Who in this
thyng dyd excede, and passe all men,
whiles he dyd lyue. Therefore, thus
I say, I myght make myne argument
agaynst you, and your gentylmen: In
the extreme necessitie of the people,
Moses made no intercession for theim :

it is

Obic. 17.

Hieric. 15.

Answer.

The argu-
ment of
the papists
renuerfed
and beaten
vpon their
owne hea-
des.

Eze 14.

it is moſte lykely then that none at all
dyd make interceſſion for them, ſithe
that Moſes dyd paſſe al men, in huma-
nitye, gentilitye and mercy. The mea-
nyng of the prophete, then, was this:
that God was ſo offended with the peo-
ple, that he wold in no wiſe ſpare them
though Moſes and Samuell, whoſe
prayers he was wonte to heare aboue
all other, ſhould make interceſſion for
them. The like in a manner haue we in
the prophete Ezechiel, where the lord
ſpeaketh on this manner: If Noah, Da-
niel, and Job were in the cite, as truly
as I lyue, they ſhall deliuer neyther
ſonnes ne daughters, but ſaue theyr
owne ſoules in their rightouſneſſe. As
if he ſhould ſay: Though Noah, Da-
niel, and Job, were then alſo againe,
and made interceſſion for the people,
they ſhoulde not deliuer theyr owne
ſonnes and daughters, but ſhould ſaue
onely theyr owne lyues, in theyr righ-
teouſneſſe, my wrathe, and indigna-
tion, is ſo kyndled agaynſt that ſtiffe-
necked people. And ſo the afore alled-
ged place of Hieremye oughte to bee
vnder

understanded. For the wooꝝdes are as
muche, as if he shoulde say: Though
Moses and Samuell wer now alive
and stode befoꝛe me, makynge inter-
cession foꝛ this people, as they were
wonte to doo, yet woulde I not foꝛ
theyꝛ sake, withdꝛawe my plagues
frome this wycked and frowarde ge-
neration, I woulde not heare theym,
noꝛ geue eares vnto theyꝛ prayers,
but woulde in my fure destroye this
rebellious and styffnecked people.

Reade and marke diligently the cir-
cumstaunces of bothe places, and ye
shall fynde, that this is the true sense
and meanyng of theim. ALBION. Obiect. 18

Howe wille I come to the holpe Psal. 34.
mist. These are Davids wooꝝdes, I
am sure: I sayde, I wylle confesse my
synne vnto the L O R D E, and so
thou fozgauest the wyckednesse of my
synne. Pro hac orabit ad te omnis san-
ctus, in tempore opportuno. Foꝛ this
shall euerye Saincte make his prayer
vnto thee, in a tyme, whenne thou
mayst bee founde. Agayne, doothe not Psal. 150.
be wyte thus: Laudate Dominum
in

Answer. in sanctis eius, Praise god in his saints:
 Philalethes. And I say that by bringing
 in these testimonies or autorities of the
 psalmes, they doo most manifestly bee-
 traye their impudent and shamelesse
 ignorance. For, when David had reaso-
 ned of the remission of synnes, and had
 appointed him self an example vnto o-
 ther, and had said: I haue confessed my
 sinne vnto the lord, and thou hast for-
 geuen the wickednesse of my synne: he
 did adde by and by: Many holy and god-
 ly men, shalbe prouoked by this exam-
 ple of mine to call after the same sort v-
 pon god for the pardonne and forgue-
 nesse of theyr synnes, in a tyme when
 thou mayest bee founde. For Cyprian
 wyting against Demetrianus, did saye
 very godlye: Quando isthinc excessum
 fuerit, nullus iam locus poenitentiae est,
 nullus satisfactionis effectus. Hic vita au-
 amittitur aut tenetur. Hic saluti aeternae
 cultu dei, & fructu fidei prouidetur.
 That is to say: After that we be depar-
 ted hence, there is no place of repen-
 taunce, no effecte of satisfaction. Here
 the lyfe is eyther losse, or holden: here
 by the worshipping of god, & the fruite

Howe the
 place allea-
 ged out of
 the 32. psal-
 mought to
 be taken

Cyprian
 contra de-
 metria-
 num.

of faith, euerlastyng saluation is prouided for. Wherby we doo learne, that as long as we be in this life, wee maye throughe faithe in oure Sauour Iesu Christ, praye vnto God for the remission of oure synnes, and that so longe, God may be found, but after that wee be ones gone, neither repentaunce noz yet praying vnto God for the remission of our synnes can profite vs nothyng. Didymus But here he speaketh of the Saintes, that being in heauen, do pray vnto God for vs, that of his goodnesse he wylle forgeue vs our synnes, as he did vnto Dauid. I am sure, ye will not call them, that are yet aliue, and be subiect to all kinde of infirmities, Saintes. For that pertaineth only to those blessed spirites and soules that be alredy in glozie, with their head our sauior Iesu Christe. Philadelphes. And in this do also the champions of the Romishe church declare theyr wylfull blyndenesse. For, in howe many places of the scriptures are the faithfull lyuyng yet here on the earth called Saintes: Paul doth write to the saintes y were at Rome. These be also Ananias woozdes in the

Obiect. 19

Answer.

The faithfull lyuyng here on the earth are

Rom 1.
Act. 9.

Actes of Apostels: Lorde, I haue heard
by many of this man, how much euill
he hath done to thy Saints at Hierusa-
lem, and here he hath power of the high
priestes to bynde all those, that cal vpon
thy name. The tyme would not suffice
to reherse all places of the Scriptures,
where the faithfull, lying yet here in
the earth be called Saints. But ye shal
heare what Saint Augustine sayth con-
cerning this matter. He writing vpon
the psalmes, doth adedge these wordes
of the Apostell: And some of you were
such, but ye are washed, but ye are sancti-
fied. Si ergo eos sanctificatos dicit, dicat
vnusquisq; fidelium, Sanctus sum. Non
est ista superbia elati, sed confessio non
ingrati. Si enim dixeris te sanctum esse ex
te, superbus es. Rursus fidelis in Christo,
& membrum Christi, si te non dixeris,
esse sanctum ingratus es. That is, yf he
calleth them sanctified, lette euery one
of the faithfull saye: I am a Sayncte.
Thys is not the pryde of hym, that is
puffed vpp, but the confession of him,
that is not ingrate or vnthankfull.
For, yf thou sayest, that thou arte a
saynt

Augr. in
psal. 86.

Sayncte of thy selfe, thou arte a proude
 manne . Agayne, beyng saythfull in
 C H R I S T E, and a member of
 Chyrste, yf thou sayest, that thou arte
 not a Sayncte, thou arte ingrate and
 vnthankfull . Saye vnto thy God:
 I am a Sayncte, because thou hast
 sanctified me, because I haue recea-
 ued it, not because I hadde it: because
 thou hast geuen it, not because I haue
 deserued it. For, on the other side thou
 beginnest to doo iniurie vnto thy Lorde
 I E S U C H R I S T. For, yf
 al Christians and saythful, and all they
 that bee baptized in hym, haue putte
 hym on, or are apparailled with hym
 as the Apostell dothe saye: As manye
 as are baptized in C H R I S T E,
 are apparayled with C H R I S T E.
 Yf they bee made members of his bo-
 dye, and saye, that they are not sainc-
 tes, they dooe iniurie vnto the heade
 hym selfe, whose memberes are not
 hollye. Nowe see, where thou arte,
 and take dignitie of thy heade. Lette
 therfore, euerye Christiane saye: yea let
 the whole bodye of Chyrste crye oute,
 whensoever it suffereth afflictions,
 I. ii. diuers

The pope
 will scarce-
 ly alove
 this doc-
 trine for he
 is vunte to
 canonize
 his saintes
 an hundred
 yeres after
 they bee
 dead.

byuers tentations, and innumerable
 sclauanders: Preseue my soule, for I
 am a saynt. Those wordes of saint Au-
 gustine are so plaine, that they nede no
 exposition at al. Eurapelus. Som there
 be which to thewe a difference betwixt
 the Sainctes, that are alredy in glozie,
 with their head our sauio: Jesu Christ,
 and the Sainctes that be yet alpye here
 on the earth, doo in the Latine tongue
 call the one Diuos, (these are they that
 be alredy in heauen) and the other Sans-
 ctos, which ar they, that be yet compas-
 sed aboute with the bodey of synne.
 Albion. Well, be it so as ye saye. But
 wherfoze dothe the Psalmist write on
 this maner: Laudate dominam in san-
 ctis eius, that is to saye, Praise God in
 his Sainctes: Philalethes. Who wold
 not laughe at the beastlynesse of these
 blynde buffardes: for if they will haue
 this sayeng: Praise the Lorde in his
 sayntes to bee lyke vnto this: Call v-
 pon the sayntes of the Lorde: then by
 as good reason we may say: That the
 trumpet, the viole, and the harpe.
 ec. oughte to bee called vppon. For, it
 foloweth immediatly after: Praise
 hym

The beast-
 lynes of
 the papists
 in aleging
 the scrip-
 tures.

hym in the sounde of the trumpet, in
the violle, and in the harpe. But the
Catholike veritie and truth, dothe bo-
the reade and vnderstande the wordes
of the prophete after this sorte. Praise
the Lorde in his sanctuarie, or in his
holynesse, that is: Praise hym that
dwelleth in heauen. For in an other
place he sayth: Lifte vp youre handes
vnto the sanctuary, and praise the lord.
Whiche is as muche as yf he shoulde
haue sayde: Lyste vp your handes vnto
heauen, and praise the Lorde, and
geue hym thanks for his benefittes.
Wher vnto he addeth with what instru-
ments they wer wont to stirre vp & her-
tes of the people to sing prayles, & to be
thankfull vnto the Lorde. But nowe
vnder Christ, suche ceremonies of the
olde lawe are cleane abolyshed. Dyd. Ob e. 20
I remembre that ones this place of Ba- 22.3,
ruch was alleadged for the mainte-
nauce of the inuocation of the Sain-
tes: O Lorde god almyghtie, the God
of Israell, heare nowe the prayers of
the dead Israelites, and of their childre
which haue sinned befoze the, and haue
not hearkened vnto the voyce of thee.

I.iii.

these

0007

their God, therfore these plagues hang
vpon vs. Albion. If ye had not preuen-
ted me, I wolde haue alleged the same
place. For, it seemeth vnto me, to make
much for the purpose. Philalethes. We
musse marke brother Albion, that Ba-
ruch in his prayer, spekerh not of them
that were dead with the bodyly deathe,
but of the wicked, whiche lyuynge vnto
the worlde were deade vnto God, whi-
che figuratiue maner of speakynge, is
oftentimes vled in the scriptures. For,
in the gospell our sauour Iesus Christ
dooth saie : Suffer the dead to burye
their dead. As if he shoulde saie : Lette
the worldlings that be dead to God and
good woorkes burye them that bee de-
parted oute of this lyfe, (for that is an
office molte mete for them) but doo the
thinges that be for the lyuynge. The like
phrasc or maner of speaking dooth the
holy apostle vse, when he sayth : A wy-
dowe lyuynge in delitiousnesse, though
she be alque, yet she is deade : It is also
oftentimes sene, that in the thirde per-
son we be wont to speake of our selues.
Baruch besydes, by such kynde of wo-
des doothe sette foot the the miserable
estate

Answer.

Of what
maner dead
Baruch
doth speak

Math. 8.

1. Tim. 5.

estate of the childerne of Israell, whiche were euen as deade menne here in the worlde, because of their captiuitie and thraldome and straicte bondage or slauerie that they were in, whych was vnto theym as a graue or pytte that the dead bee buried in. Weyghe and consyder well the circumstances of the place, and ye shall fynde it to bee so.

Didymos. And what wyll ye say to this Obiec. 21
place of the seconde booke of the Ma. 2. Mach. 15
chabees: where we reade that Judas Machabeus dyd see in a dreame Onias the pzieite and Hieremie the prophete praying for the people, wherof he was so sure, that he tolde his dreame to the people to encourage theim withall, against the terroure of theyr ennemyes.

PHILALETHE S. This place hath neyther commaundemente, nor yet sufficient exauple, but is onely a byspon or dreame, wherby it was represented, that the people of the Jewes shoulde not bee forsaken of God. For yf so bee that it had sette forth the Intercession of Saynctes, Judas Machabeus woulde haue commended

Answer.

I.iii.

hym

hymselfe vnto the praiser of Onias and
 Hieremie. whiche thyng he dothe note
 but in his greate danger and perill, he
 fleeth vnto the true liuyng God onely,
 saying: O Lorde, thou that didst send
 thyne anngell in the tyme of Ezechias
 kyng of Iuda, who in the host of Sen-
 nacherib slewe an hundzeth fourescore
 and foue thousand. Send now also thy
 good anngell befoze vs, O Lord of hea-
 uens, for a feare and dread vnto them.
 And let them be discōfited by y strength
 of thyne arme, whiche come againste
 thyne holy people to blaspheme. Howe
 best no man coulde iustly blame me, if
 I shold vtterly reiecte the place that is
 alleadged out of Baruch, and oute of
 the seconde booke of the Machabees,
 sithe that they be no Canonicall booke
 but playne Apocryphes, as in our talke
 of purgatorie it hath been sufficiently
 proued, and specially in the beginning
 of the thirde communication, so that I
 shall haue no nede to repete the thyng
 any more, sithe that all our talke tou-
 ching that matter is set foozth in print.
 Eutrapelus. We thynke it were a sonde
 thyng, to grounde any doctrine vpon a
 dreame

The praiser
 of Iudas
 Machabz-
 us.

Reade the
 3. dialogue
 of my hun-
 tryng of pur-
 gatorie vn-
 to death.

dreame, & specially vpon such a dreame
as the like is not ones mencioned of, in
all the whole bodye of the Canonicaill
scriptures. Judas Machabeus did think
also in this his dreame, that Hieremye
dyd deliuer vnto him a golden sword,
wherwith he should wound the aduer-
saries. As he theunc receaued a golden
sword of Hieremie, so did Onias and
Hieremie pray for the people: but he re-
ceaued onely the sword in a dreame: it
foloweth then that the prayers of these
holy men were also dreanysh. Philaler.
Adde therto these wordes of saint Au-
gustine, Non debemus quicquid in scrip-
pturis etiam dei testimonio laudatos ho-
mines fecisse legimus, consentiendo ap-
probare, sed consyderando discernere,
adhibentes iudicium non sane nostræ au-
thoritatis, sed scripturarum diuinaram,
That is to say we ought not to approue
by consentyng, what soeuer we reade to
haue bene done by men, though they be
praised by the testimonie of the scriptu-
res, but with consyderyng to discern it,
byngynge the iudgemente not of oure
owne authoritie, but of the holy scriptu-
res. By these wordes we do learn y we

It is no
wisdom to
ground a-
ny doctrin
vpon a
dreame.

Augu con-
t. a gauden-
ti. ep. 10.
cundam li.
2. cap. 13.

Obie. 22.

Origenes
super cantici
ca de preci
bus sancto
rum in cor.
lo.

are not bound to folow, whatsoeuer we
synd in the Scriptures to haue ben don
by þ men of God, but fyyst we must try
by the word of God, whether it be well
doon oꝛ not. Albion. Yet fater Ougen
dooth allcadge this place, soꝛ to pꝛoue
the Inuocation of Sainctes by. These
are his wooꝛdes, whyche ye shall synd
wꝛitten in onc of his sower homilies,
which are founde by & by after the com-
mentaries of Hierome, whych he hath
wꝛiten vpon Ecclesiastes: Sed & omnes
sancti, qui de hac vita decesserunt, ha-
bentes adhuc charitatem erga eos, qui in
hoc mundo sunt, si dicantur curam ge-
rere salutis eorum, & iuuare eos preci-
bus sanis atque interuentu suo apud De-
um. Non erit inconueniens. Scrip-
tum nanque est in Machabeorum libris
ita: Hic est Hieremias, propheta Dei,
qui semper orat pro populo. That is to
saye: But it shall not bee inconueni-
ente, yf it bee sayd, that all the Sain-
tes, whyche bee departed out of thys
lyfe, haupyng yet a loue and charitie
towards them that be in the woꝛlde,
bee carefulle ouer theyꝝ saluation, and
healpe theym with theyꝝ pꝛayers, and
inter:

intercession vnto **G D D**. For in the booke of the Machabees it is thus written. This is Hieremie the Prophete of **G D D**, that prayeth alwayes for the people. These woozdes seeme vnto me very playne. Philalethes It is a wonder and meruaile that this old ancient father, should go about to confirm and establish the intercession and praying of the Saynctes for vs in heauen, which is a doctrine no where set forth vnto vs in all the Canonically Scriptures, by the testimonie and authoritie of an Apocryphicall booke. For Origene hymselfe, if that bee trewe, that Eusebius writeth of hym, doothe numbre no more than. xxi. canonicall bookes, secludyng the bookes of the Machabees. Moreouer Hierome in his pze face vnto Damasus, which he did set befoze the. ii. treatises or homelies of Origene vpon the Canticles, doth testifie that Origene did write these. ii. treatises vpon the canticles, whiche Hierome hymselfe dydde turne or translate into latin, and. x. bookes, which he sayth he dyd not translate because it was a woork that required much leysure, tyme, labour, and cosse.

Now

Answer.

So we those, that wee haue at this present vnder the name and title of *Ori- genc*, are not called bookes but home- lies, where as in the meane whyle he wrote none but those. ii. which Hierom did translate. But put the case, that they be *Origenes*, shall we sit more by the authoritie of man, than by the authori- tis of the Canonical scriptures? Albia- tion dyd sende the elders of the people vnto Christ, beseeching him that he wold come and heale his seruant: And why? because that he thoughte not hymselfe worthy to come vnto hym. Dyd not the the Apostles lyke wyse make earnestte sute vnto Christ, for the woman of Cha- nance: why shoulde wee not likewyse thynking our selues vnworthy by rea- son of our synnes, to come vnto God, praye vnto the dead Saintes that be al- ready in heauen with their head, our sa- uior Iesu Christe, to make intercession for vs? Philalethes. We haue alreadye declared, that whiles we yet liue in this worlde, we may pray one for an other: yea, we are bound by goddes worde so for to doo. But that we shoulde doo the like

Lu. 7.

Math. 15.

Obic. 22,

Answer.

Whiles
we liue in
this world
we are
bound to
pray one

lyke, after we be ones deceased oꝛ de^{for another} parted out of this lyfe, and haue fulfilled our course: we haue not one onelye iote in al the whole body of y^e scriptures that testifieth any suche thyng vnto vs, Albion. We shall not nede to make any repetition of that, which hath ben saide alreadye. For I doo wel beare in mynd the whole matter. Therfore I wil com to the Apocalypse oꝛ reuelation of John There, wee haue these wooꝝdes: And when he had taken the booke, the soulder Obie. 24. beastes, and the foure and twentie el^{Reuela 5} ders, fell downe befoze the lambe, hauyng euery one harpes, and golden viols full of odours, which are the pray-ers of the Sainctes. And in an other place of the same booke he saith. And Reue. 8. an other angell came and stood befoze the altar, hauyng a golden censur, and many odoures were geuen vnto hym, that he should offer of the prayers of the Sainctes vpon the golden altar, which is befoze the throne. These places doo seeme vnto me to proue manifestly the invocation of the dead Sainctes. Phila. We must vnderstande, that there be. ii. kyndes of prayers, the one is invocatio
 oꝛ crs.

Answer.
 I vnderstande
 des of prai

o: petition, and the other is, geuyng of
 thanks, laude and prayse. This peti-
 on yf nede were might be proued by the
 iiii. chapter of the epistle to the philip-
 pians we cal that inuocation, when we
 desyre some good thing to be geuen vnto
 vs, o: some euill to bee taken awaye
 from vs. Geuyng of thanks doth con-
 tayne the praisling and lauding o: mag-
 nifieng of the name of god for his excea-
 ding great benefyts, which we receaue
 dayly and hourelly at his handes. It is
 manifeste by that whiche doth immedi-
 atly folow, that the Apostle doth speake
 of this laste, and not of the first. These
 be the wordes. And they sounge a newe
 song, sayeng: Thou art worthy to take
 the booke, and to open y scales therof be-
 cause thou wast killed, & haste redeemed
 vs to God, by thy bloude oute of euerye
 kynred, and tongue, and people, and na-
 tion, and haste made vs vnto our God
 kinges and prestes, & we shal raigne on
 y erth. Therefore, what doth thys make
 for y intercession of the blessed spirites
 o: soules, that the saints do sing praises
 vnto god in heauen: In the other place,
 none other thing is ment, but that the
 aungel

Reu-la. 5.

Reuela. 8

aungell did soygne his laudes and prais-
 ses whiche he gaue vnto God with the
 hymnes and songes of the elders. Saint
 Augustine, expounding this place wth August.
 teth thus: Alius angelus, ipse est Iesus
 Christus habens thuribulum aureū, quod
 est corpus sanctum. Ipse enim dominus,
 factus est thuribulum, ex quo deus odo-
 rem suauitatis accepit & propitius factus
 est mundo, quia obtulit seipsum in odore
 suauitatis. Et accepit angelus thuribulū
 & impleuit illud ex igne altaris. Accepit
 Iesus corpus, id est ecclesiam, & perficiē-
 do patris voluntatem, illam igne spiritus
 impleuit sancti, That is to saye: The o-
 ther angell is Iesus Chryst, hauing a
 golden censer, whyche is an holy body.
 For the L D I D hymn selfe was made
 a censer, oute of the whyche (G D D
 receaued a swete odour, and was made
 mercifull vnto the worlde: For, he of-
 fered hymn self a sacrifice of swete smell.
 And the aungell didde take the censer,
 and dydde syll it wyth the fyre of the
 aultare. I C S U S tooke a bo-
 dye, that is to saye the churche, and
 dydde syll it, wyth the fyre of the ho-
 ly Ghoste. D Y D I M V S. I perceate
 brother

Obie. 25
Ruffin l. 1
Eccle. h. 1
Roria.

brother Albion, that ye muste seeke for
helpe som other where, than in the scrip-
tures of the old and newe testament,
sith that youre inuocation of the deade
Suintes is alreadye driuen out of the A-
pocalypse or reuelation of John. Albi.
I haue yet somewhat in store. These
wordes we do reade of Theodosius the
emperour, in the eleventh booke of the ec-
clesiasticall hystorie, whiche one Ruffi-
nus dyd write: Circumibat cum sacer-
dotibus & populo omnia orationum lo-
ca, ante martyrum & apostolorum the-
cis iacebat cilitio prostratus, & auxilia
sibi, fida sanctorum intercessione posce-
bat, That is, he did with the priestes &
the people goe aboute all the places of
prayers, and dyd lye prostrate in sacke-
clothe befoze the shrines of the martirs
and Apostles, and did require helpe for
hymselfe, by the faithful intercession of
the Suintes. What will ye say now to
this? No man can deny, but that this is
a moste auncient hystorie. Eusebius. I
haue many tymes hearde oure brother
Philaethes saue, that antiquitie with-
out a trueth, or without a good founda-
tion or grounde in gods booke, proueth
nothing.

Answer.
Antiquitie
without a
trueth pro-
ueth no-
thing.

nothing. Againe, when certaine arguments of Hierom wer discussed, it was by sufficiente testimonies and authoritie of the scriptures proued, that the examples of such kynges and bishoppes, which are brought forth without any authoritie of the scriptures, doo in such weightie matters proue nethynge. We do not reade in al the booke of God, that any of the godly and faithfull kynges dyd euer lie prostrate before the shynnes of the righteous, and did craue for help by the faithfull intercession of the dead. For, they did all crye out, My helpe is from the Lorde, whiche made both heauen and the earth. The Lorde shal preserve thee from all euill, the Lorde shall kepe thy soule. The Lorde shall kepe thy goyng out, and thy goyng in, from henceforth worlde without ende. Philalethes. Besydes Ruffinus wordes doo appeare to be suche, that they ought rather to be vnderstanded of the intercession of the saints that were in the earth. For, it seemeth that the prince went about all the oratories or prayeng places where the congregation of the saintes was assembled, and that he dyd despyse

The exposition of Ruffinus wordes

A strong batterie agaynst

the faithfull to praye most earnestly vnto
to god, that he would vouchsafe to geue
him the victorie, and to preserve his em-
pire to the commodity profite and vtill-
tie of many men. The like in a manner
haue we in the said Ruffinus. li. 10. ca. 8
where wee haue these wordes: In the
meane while Constantinus trusting in
godlines, did euen in their own contrey
subdue y Sarmatias y Gothes, & other
Barbarous contreys and nations, those
excepted, which eyther by frendship, or
by yelding of them selues did preuente
peace. And the more deuoutely and hum-
bly he did submitte hym selfe vnto god,
the more God did subdue all things vn-
der hym. He dyd also send letters to An-
tonie the first inhabitaunt of the wilder-
nesse, as vnto one of the prophetes, desir-
ing him that he woulde praye vnto the
lorde for him and for his childe. So he
did not onely study to be made commen-
dable vnto god by his own merites and
by the deuotion of his mother, but also
by the intercession of the Saints. Mark
how he did here take the intercession of
the faintes: neither doo I see any cause
why wee maye not expounde that place
touching

touching Theodosius, of the intercession of the saints that were aliue here on the erth. And where as they say that the Apostles John and Phillip did appeare vnto Theodosius the emperour, what shall they gather by it: But that he was by such a vision certified of the victoꝛye, as Judas Machabæus was befoze by his appearing of Onias and Hieremy. And therfoze as Judas Machabæus dyd not call vppon Onias and Hieremie, when he should ioygne in battail with his enemies, but vpon the mighty Loꝛde of hostes: In like maner Theodosius, when he sawe his souldiours turne their backs, he prayed not vnto the Apostelles, but vnto god, sayeng: O almighty god, thou knowest, that soꝛ to reuenge the iuste quarell of thy sonne Iesu Christ I haue taken in hands these warres, yf it be otherwise, poure thy vengeaunce vpon me. But if trusting in thee, and vpon a iust cause I am come hether, retch soꝛth thy right hand vnto thynne, lest the gentils do say: where is now their god? Whereunto the same doth well agree, whiche Saincte Augustine in hys syfte booke of the city of god and. 26. chapiter

VVhat the vision of Theodosius doth signify

The prayer of Theodosius.

Obie. 26.

doothe wyte of this moſte holy pynce,
how that he did put his whole confidence
and truſt in God as in his moſte ſtrong
ſhield and bucklar, and ſtrong bulwark
agaynſt his ennemies. Didymus. The
cōmune people is wont to ſaye ſtil that
it was a mery world, when the holy vir
gin Mary and all the bleſſed ſainctes in
heauen were prayed vnto, and wooz
ſhipped, whervppon they doo gather,
God was well pleaſed withall, els God
would not haue ſent vnto them ſuch fe
licitie. But now we ſens pylgremages &
prayeng vnto ſainctes was put do wne,
the world hath ben in all kynde of my
ſerte. Philalethes. The lyke were they
wont to lay to Hieremies charge, vſing
theſe ſtoute wordes agaynſt hym: The
wordde that thou haſte ſpoken to vs in
the name of the Lorde, we wil not here
it of thee: but we will doo whatſoener
thyng goeth out of onre owne mouth,
as to burne incenſe vnto the queene of
heauen, and to poure out dzyne offrin
ges vnto her, as we haue doone, bothe
we and our fathers, our kinges and our
pynces in the cities of Iuda, and in the
ſtretes of Hieruſalem, ſoz, then had we
plen

Answer.

Hiere. 44

plentie of vitailles, and were well, and
felte none yll: but sens we leste of, to
burne incense to the queene of heauen,
and to poure out drinke offerynges vn-
to her, we haue hadde scarcenelle of all
thynges, and haue ben consumed by the
sworde and famyne. Do not I pray you
the worshippers of dead Sainctes make
the lyke complaints, praisyng the feli-
citie of the olde world (as they do terme
it) when al kynd of idolatrie did reigne:
But this is y commune cōplaint of ido-
laters. For both Demetrianus and the
commune sorte of the heathen, dyd lay
to the christiā charge, that it was long
of them that suche cruell warres did a-
rise among them, that they catell dyed
of the moeyn, that they were plagued
with pestilence and famyne, and that
they had vnseasonable weathers, yea
that all maner of plagues that the world
was plagued withall, oughte to be im-
puted vnto them. But Cyprian doothe
so answer to al these vaine obiections,
that his answer maye serue vs for to
stoppe the mouthes of the vayne Papi-
stes, whiche now we doo make so greate a
brag of the felicitie of theyr idolatrous
tyme.

The com-
mon com-
plaint of
idolaters.

Cypri. con-
tra demetri-
anu. n.

Osee. 1.

time. But leaving mens auctorities, I
will shew, how the lord him self both an
swere oꝝ rather handel this obiection of
the aduersaries in his prophete Osee.
For, he sayth, your mother hath played
the harlot: for she said: I will go after my
louers, that geue me my bread, and my
water, my wol, and my flar, myne oyle,
and my drinke. And she did not knowe,
that I gaue her corn, and wyne and oyle
and multiplied her siluer and gold, whi
che thei bestowed vpo Baal. Therfoze,
wyl I return, and take away my corne
in the tyme therof, & my wyne in the sea
son therof, and wil recouer my wol, and
my flare lent, to couer her shame wyth
all, and I wyl cause all her myghte to
ceasse: And I wyl also destroye her by
nes, and her fygge trees, wherof she said
ed, these are my rewardes, that my lo
uers haue geuen me. Hereby dooe we
learne how much God is dyspleased, yf
we do attribute vnto false gods oꝝ vnto
creatures, the felicitye, welth, and pro
speritie of the worlde: For as god alone
doth geue vs all things abundantly to
enjoy them, so wil he be acknowledged to
be the onely geuer of good thinges. He
callet

God will
not haue vs
to attribute
our felicity
vnto crea
tures
1. Tim 6.

calleth þe same fornicatiō, which they do
 cal deuotion. God hath ioygned our sou
 les vnto him with the bond of matrimo
 nye, to the ende that we shoulde depend
 of him only, as the spouse or wife ought
 to depende of hir husbände. Therfoze, ^{spirituall}
 we do committe fornication, when wee ^{fornicatiō}
 do attribute the giftes, which haue bene
 geuen vs of our husband, vnto I cannot
 tell what louers, I meane, vnto Idoles
 or dead creatures. It is god, that geueth
 vnto vs all thinges necessary, meate,
 drinke and clothe, and moderate plea
 sures, not that we should bestowe them
 vpon Idoles, but that we should enioye
 and haue the fruition of them, & so geue
 thanks vnto the lord and gener of the.
 But þe idolaters say these are my rewar
 des, which my louers do geue vnto me. ^{The idola}
 The idolaters of our time, say, these be ^{ters of out}
 nefites haue we receiued of the liberali ^{tyne}
 tie of god, but through the merites of the
 saints. Wea, many forgetting the lord al
 together do attribute al their felicity vn
 to the dead saints Vnto both þe lord doth
 say, I will retorne and take awaye my
 corn &c. He doth thzeaten them wth the ba
 rennesse of the ground & wth fampyne,

It is so farre of, that they shoulde proue
 any thing by their objection. Therfore
 we oughte rather to beleue the prophet
 speaking of the true felicitie on this ma-
 ner. Blessed is the man that feareth the
 lord, he shal haue great pleasure in his
 commaundementes, welth and richesse
 shalbee in his house, and his righteous-
 nes remaineth for euer. The eyes of all
 thinges do looke vp, and truste in thee,
 thou geuest them meate in due season,
 thou doest open thy hand and fillest with
 thy blessing euerye living thyng. The
 lord is neere vnto them that call vppon
 him, that call vpon him in truth. He shal
 do the will of them that feare him, and
 he shal heare their crye and saue them:
 The lord doth p̄serue them that loue
 hym, and shal destroye all the vngodly.
 These are the fountaynes of true felici-
 ty, of the which if any man doth drinke
 he will attribute all his whole felicitye
 vnto god and not vnto creatures. Albi-
 nowe, I haue hetherto ben sufficiently
 instructed that the dead Sayntes ought
 not to be prayed vnto and that we ought
 not to vse them as mediators, but that
 we oughte to contente our selues wyth
 the

The foun-
 taines of
 true felici-
 ty.

the mediation of Chyſte, who by the
 worde of god, is appointed to be the on-
 ly mediator betwixt god and menne.
 But will ye ſay that they oughte not to
 be worſhipped. My gentill men, haue
 tolde me, that they ought in any wiſe to
 be worſhipped. Els great iniury ſhould
 be done vnto the frendes of god. Philale-
 thes. This is the greateſt honour, that
 we can geue vnto the true and faithfull
 ſeruauntes of god, if we do geue all ho-
 nour, prayſe and laud vnto him, whom
 they didde faithfully preach, whoſe doc-
 trine they did earnestly publiſh, and ſeal
 with theyr bloud. We maye well, as o-
 ther holy and godly men haue don afore
 vs, aſſigne and allow three kinds or ſor-
 tes of honoring of the Saintes. The
 firſt, is geuing of thankes. For, we
 ought to geue god thankes, that he dyd
 vouchſafe to ſhewe examles of his
 mercye, and that he dyd ſignify by them
 that he will ſaue menne, and y^e therfore
 he didde geue ſundrye gyftes vnto his
 church, and ſpecially teachers. Theſe
 exceadyng greate gyftes oughte to bee
 amplified, and the holye menne of God
 alſo to bee prayſed, that they dydde uſe
 faith,

VWhether
 the dead
 aintes
 ought to be
 worſhip-
 ped.

Three ſor-
 tes of hono-
 ring of the
 ſainctes.

Math. 25.

faithfully the gyftes of God, as we see that our sauioꝝ Iesus Churſte did praiſe thoſe, that had faithfully employed and beſtowed the talentes that were lente them. Their doctrine whereby they did commend vnto vs the wooꝝthypping and inuocation of one God only, ought to be vrged and with diligent earneſtneſſe to be ſette fooꝝth. We ought with all thankfulneſſe to iudge well of ſuche wooꝝthy beſſels of God, to commend them, and to defende their good name and eſtimation againſt the vngodlye.

ii. The ſeconde is the inſtruction of oure ſayth, as when we ſee that the deniall of Peter was ſoꝝgeuen hym, and the adultery and murther that Dauid committed, was alſo pardonned hym, and the blaſphemy, perſecutiōs, and ſlaughtꝝ of the ſaintes was not imputed vnto Paule, and the couetouſneſſe, fraudes and vſurie of Mathew put oute of remembꝛance: we are wonderfully excited and confirmed, and do moꝝe & moꝝe

iii. beleue that the grace of God dooth far paſſe all ſynnes. Therof dothe ſpyꝛnge the thyꝛde kynde of honouryng, which is

is the imitation or folowynge of the
 Saintes, syst of their faith, and after-
 wardes of all their other vertues, whi-
 che every man oughte, according to his
 vocation and calling, for to folowe. Eu-
 trapelus. We putte me now in remem-
 brance of a thing, which I have redde
 in a booke of Erasmus whiche is called
 Enchiridion. Thou doest (sayeth he) ho-
 noure the Saintes, thou arte gladd to
 touche their relikes; but thou doest con-
 temne the best thing, that they haue left
 that is, the example of pure and cleane
 lyfe. There is no worshipping more ac-
 ceptable vnto Marce, than if thou doest
 folowe her humilitie and lowlinesse.
 There is no religion more propre and
 acceptable vnto the saints, than if thou
 doest labour to expresse their vertue.
 Wilt thou please both Peter & Paule?
 folloiw the faith of the one and the cha-
 rity of the other, and thou shalt do more
 thenne if thou shouldest runne tenne ti-
 mes to Rome. PHILALET H. We
 haue manyfesse textes of the scriptures
 wherby we are able to proue y no godly
 honoꝝ ought to be geuen vnto the saints

Enchiridiũ
 Erasmi.

The prepo-
 iterous ho-
 nouring of
 the dead.

The true
 honouring
 of the Sain-
 tes.

A & .10.

For

For Cornelius falling at Peters fete,
 wold haue honozed hym, not as a God,
 but as he had learned of the angell as a
 minister of God. But Peter dyd take
 hym vp, and saied: Arise, for I my selfe
 am a man. And that which Peter bidde
 rebuke in Cornelius, the same dyd the
 angel afterwarde reprove in John the
 Euangelist. This great Apostle beyng
 already well stryken in yeares knewe
 right well that no godly honoz ought to
 be geuen vnto creatures, but vnto god
 onely, yet wold he haue worshipped the
 angell, for the excellencie of his mini-
 sterie, but he was put backe of the an-
 gel. Farthermoze when they of Lystra
 did bring forth crownes and sacrifices,
 that is, externe and visibie gifts or pre-
 sents, which they were appointed, to
 haue offred vnto Paul and Barnabas.
 As soone as the apostles Barnabas and
 Paule sawe it, they rent their cloathes
 as at a manifest blasphemy, and ranne
 among the people, cryeng, and saying:
 Menne, why doo ye these thynges?
 Wee are euen menne, subiecte to the
 lyke passions that ye be. &c. If they did
 this, whenne they were yet compassed
 about

Apo. 22.

Ac. 14.

The wordes of the
 Apostle to
 the people
 of Lystra.

aboute with the synnefull bode of the
fleshe: is it to bee thought that beyng
nowe in heauen, where they haue frui-
tion of Goddes gloze, they woulde
haue suche godly honour to be geuen
vnto them: When they were yet aliue
and subiecte to all manner of infirmi-
ties that wee bee subiecte vnto, they
coude in no wyse abyde, that **G D D**
shoulde bee robbed of his gloze: And
nowe that they bee deliuered from all
maner of infirmities, and are alreadye
in gloze with theyr heade our sauour
Jesu Chyiste, would they comytte su-
che trayterouse sacriledge: These thin-
ges beeyng welles considered, it shall be
easye to see, that all whiche they dooe
prattle of theyr Latria, Dulia, and Hy-
perdulia, are nothyng els but stinkyng
mystes. In the whyche the wayfaring
menne are seduced and deccaue, and
falle into the handes of murtherers
and robbers, whyche as they dooe sa-
cilegeously robbe **G D D** of his glo-
ze, so they doo with theyr popsoned
doctrine of this idolatrous woozshyp-
pyng of the Sayntes, murther the
soules of all theym that beeyng blyn-
ded

The mistes
which the
enemies do
cast before
the eyes of
the simple
and igno-
rant.

Obie. 27.
& 28.

Iohn. 12.
Math. 25.

Answer.

How god
doth honour
his saintes.

ded woth they; misty sophistications, do
fall in to they; handes. Albion. What
will ye then saye to these argumentes:
whome God doth honour, them ought
me so; to hono; but god doth hono; the
Saintes, therfore, the saintes oughte to
be honored of men. Again: what soeuer
(sayeth Chyiste) ye do to one of these lit-
tell ones, ye do it vnto me, what honour
soeuer then we do geue vnto the Sain-
tes, God will impute it to be done vnto
him. Philalthes. I cannot but meruayle
at the grosse blindnesse of them. For in
the same place that they do aleadge out
of Iohn, this wo;de to honour. is taken
so; to geue eternall life and immo;talit-
ye. Therfore, if ye shoulde thus make
vp your argument; Whome god dothe
honoure, them ought men also to hono;
But god honoureth his saintes, that is,
he doth croune them with immo;tal glo-
rye and lyfe euerlastyng. Ergo, the
saintes must bee honoured of men, that
is, they muste receaue of menne immo;-
talitye, eternall glo;ye and euerlastyng
lyfe: Who woulde not deryde and
laughe to skorne thys manner of reaso-
nyng? Againe: yf by this wo;de,

to honour, they wyl vnderstande, to
bough the knee, and to make suppli-
cation, they shall make a verge soe
lyste and sonde argumente: excepte
they shewe fyfte, that **G D D** dydde
boughe his knee, and dydde make sup-
plication vnto the Sayntes. But yf
by the honour they dooe vnderstande,
the prayse of their vertues, and the imi-
tation o: folowynge of they: godlye
lyfe, and sincere saythe, the matter
goeth well: In the meane whyle,
G D D honoureth the Saintes af-
ter hys manner and fashion, geuyng
theym eternall gloze, and euerlastyng
lyfe, and we honour them after oures,
by praisyng the gistes of God in theym,
and by folowynge their vertues, and sted
fast sayth. After the same maner do they
deprauate the wordes of oure Sauoure
Jesu Chryste, where he sayeth: **What**
soeuer ye doo to one of these litell ones
ye do it vnto me. For, there our sauour
doth speake of the beneficence & liberali-
ty, & of the offices & dueties of life, y the
saints do exercise one toward an other,
whyles they bee yet in this present life,
and

The absur-
ditie of the
papistes ar-
gumentes.

Math. 25.

VVell said,
Didymus.

The error
of the
men of Ju
da.

Epiphanius
contra col
ndianos.

and these corrupters of the scriptures,
doo waste it, soz to make it to serue soz
their idolatrous woozshyppng of the
dead Saintes. Didymus. We thinketh
that it is against al reason, that the bles
sed virgine Mary the mother of our sa
uioz Jesu Christ, shold not be worships
ped, sithc that she is the quene of hea
uen Eutrape. Belyke, neygbbor Didy
mus, ye will byng in again, the old er
ro, of the idolatrous women of Juda,
which woozshipped the moone, and ma
kyng of the good creature of God, an
ydole, dyd call it the quene of heauen:
After the same maner as Epiphanius
dothc testifie, certain women in Arabia
dyd woozshyp the virgin Mary, makeng
vnto her fine cakes, and calleng her the
quene of heauen: which thyng as that
same most ancient wyter doeth declare
was done by the subtile and crafty pro
curement of Sathan the deuill, that so
the idolatrie that was committed about
the moone, myght bee translated & tur
ned vpon that molte holy vessell of god
the mother of our sauior Jesu Christ,
and that so soz the hatrede that he bare
vnto Christ, and vnto his membez, he
myght

might dishonour her, and make her an
abhorrible ydole, and a stumblinge
blocke vnto all christendome, where as
God hath appointed her for to be vnto
vs (next vnto her sonne Iesu Christ) a
most perfecte example of all godlynesse
and vertue, and of a most pure and sin-
cere faith in his promises touchyng his
Messias and anointed, that shold for the
saluation of all the worlde, be bozne of
her. This am I sure of, that no where
in all the scriptures, the virgine Marie
is called the queene of heauen. Ther-
fore, I do meruail at the vngodly fond-
nesse of them that will haue her to be so
called, making mosse sacrilegeous and
blasphemous hymnes vnto her, whiche
they doo violently intrude or thrust in-
to the chirche with syer and swerd. Phi-
lalethes. If ye will not contente youre
selfe with that, which hath ben sayd al-
ready, ye shall heare Epiphanius very
wozdes: In his thirde boke contra An-
tidicomarianitas, & cultores virginis,
Mariz, wryteth on this maner: He (spea-
kyng of Christ) as beyng the potter him-
selfe, and hauynge the power of the
thyng, did forme and fashion hymselfe

The virgin
Mary is no
where in al
the scriptu-
res called
the queene
of heauen.

of the virgine Mary, as of the earthe
 who came downe from heauen, and be-
 yng both God and the worde, did putte
 on fleshe of the vyrgin Marye, but not
 that the virgyn should be worshipped, or
 that he woulde make her a God, or that
 we should offer in her name. For, he nei-
 ther didde suffer her to geue or minister
 baptisme, nor to blesse the Apostels, ney-
 ther did he commaund her to beare rule
 in the earth, but wil haue vs to knowe,
 that he alone is the sanctification, and
 that shee is made worthe of the kynge-
 dome of heauen. Whence dothe this rol-
 ling serpente or dragon come vnto vs?
 Whence are these lewde, and wycked
 counsailes renewed? Let mary be in ho-
 nour, let the Father, the sonne, and the
 holy ghost be worshipped. let no manne
 worshippe Marye. And by and by after:
 Let no man eate of the errour whych is
 for the holye Marye. Although it bee a
 goodly tree, yet it is not for meate to be
 eaten of: Although, Mary be most beau-
 tifull, holye, and honourable, yet she is
 not appoynted to be worshipped. Lette
 therfore the erro2 of the deceaued cease.
 For, neyther is Marye a God, neyther
 hath she

hath she her bode from heauen, but of
the conception of manne and woman,
howbeit, disposed according to the pro-
mise as the conception and byrth of I-
saac was. And let no manne offer in her
name. For, he that doth it, doth caste a-
waye his soule. Again: let no man rayle
against her no: blasphem y holy virgin,
god forfende. For, she was not coupled
vnto man, neither after the byrthe, no:
befoze the byrth of the Sauour. And in
the same booke, contra Colyridianos, Colyrid a-
these are also his wordes: In dede the
virgine was a virgin and honourable,
but not geue vnto vs for to be worship-
ped, but rather she dothe worship hym,
that toke his substance of her, that is to
say, of hir fleshe. Augustin in his booke
De vera religione, Let not the worship-
pyng of dead men, bee a religion vnto
vs: for, if they haue lyued godly, they
be not so taken, asthough they doo seke
for such honours, but they will haue him
to be worshipped of vs, by whose illu-
mination they reioyce, y we shoulde be
partakers of their merite: By their me-
rite he doth vnderstand y crowne of im-
mortality, which they do obtain through

Colyrid a-
ni uere
they the
offeren
bes vnto
the virgine
Mary.
Augustine
ra religio-
ne. cap. lxi
mo.

faith in the merites of Christ) Therfoze they must be honoured thzough imitatio-
on and solowynge, and not be woꝛship-
ped thzough religion. Agayne in the
same booke: we ought, sayeth he, to be-
leue, that the most bountefull aungels,
and the most excellent ministers of god,
will haue vs to woꝛshippe one god with
them, by whose contemplation they are
blest. Neither doo we buylde temples
vnto them: Foꝛ, they will not so beho-
noured of vs, because that they knowe,
that when we are godly, we are the tem-
ples of the most hye god. Therfoze, it is
wel and rightly wꝛitten, that man was
foꝛbidden of the aungell to woꝛship him
but one god, vnder whom he was his se-
lowe scruaunte. In the thyꝛde booke a-
gaꝛnst the.ii. Epistels of the Pelagians
vnto Bonifacius, he wꝛiteth also on
this maner: All the saints that haue ben
either from the olde Abell vnto John
Baptist, oꝛ from the Apostels vnto this
tyme, and after wards vnto the end of the
worlde, are to bee praised in God and
not in theym selues: Foꝛ, this is the
voyce of theym that were afore. My
soule shalbee praised in the Lorde.

And

1. Cor. 6.

2. Cor. 6.

And this is the voyce of the latter: Who
 rought the grace of God I am that I
 am. And this is the voyce bothe of the
 fyrst and of the last: He that glozeth, **Cyillus.**
 lette hym gloze in the Lorde. **Cyillus**
 in his first booke contra Iulianum, hath
 plainly these wordes: we neither say,
 that the holy martyrs are gods, neither
 are we wont to worshyp them: but ra-
 ther we doo honour them with laudes
 and praises, because that they did stout-
 ly fight for the truthe, that they myght
 kepe the sinceritie of faith. Hereby do
 we learne, that in the prymitive church
 the honour that was geuen vnto mar-
 tyrs, was to praise, commende, and set
 forth their constancie and stedfastnes,
 their strong faith and pacience in ad-
 uersitie and persecution, that so God
 who had for the profite of his churche,
 endued them with suche excellent ver-
 tues might bee glorified, and the rest
 exhorted, folowynge their example,
 to fyght manfully in the quarell of the
 truthe, and courageously to shed their
 bloode for the sealyng by of the same. **Chrysost.**
 Likewise **Chrysostome** in the xlv. homi-
 lie vpon **Mathew**, writing against the
 L. iii their

I wold seme to honoꝝ the martirs with
 their substance, by making vnto theim
 gorgeous tumbes, & by building bp in
 the honoꝝ of theim costly oratories or
 houses of prayers, dooth say these woꝝ-
 des: Neither doo the martirs reioyce,
 when they are honoꝝed, with the same
 money, foꝝ the whiche the pooꝝe dooe
 weepe. What is that vertue of righte-
 ouſnesse, to rewarde the deade, and to
 spoyle the lyuyng? The same without
 doothe plainly teache in an other place,
 that the true honoꝝ of the Sainctes, is
 to folowe their faith and other heauen-
 ly vertues. But what nede we the au-
 thoritie of men, sythe that we haue so
 playne scriptures? Thou shalt wooꝝ-
 shypp the loꝝde thy God, and hym onely
 shalt thou serue, saith our sauioꝝ Iesus
 Chꝛist, wherupon I may make this ar-
 gument: Who soeuer is neyther oure
 Loꝝde, noꝝ our God, to hym ought we
 in no wise to geue godly honoꝝ, noꝝ yet
 to wooꝝshypp hym: But neither the an-
 gels noꝝ the dead Sainctes are our Loꝝ-
 des and gods, but are ministers of our
 Loꝝde god, and vnder hym our felowe
 seruantes: To them therfoꝝe ought we
 in

Matth. 4.
 Lu. 4.

in no wise to geue godly honoꝝ, noꝝ yet
to woꝛshyppe them. Neyther do we ho-
noure and woꝛship Chꝛist, because that Christ is
he is holy and righteous: oꝝ because that not wor-
he is welbeloued of god: but because that shipped be
he is true and naturall God, of one sub- cause he is
stance with the father & the holy ghoſt. man, but be
Albion. They ſaye that they do honour cause he is
and woꝛshyp god as well as ye doo: and true and
that they do not honour and woꝛshyppe naturall
the Saintes oꝝ aungels as goddes, but god
as the frends of god. Again, they do not Obſe. 29
woꝛshyppe the gods of the gentiles whi-
che were eyther diuels oꝝ wicked men.
Philalernes. This their aunſwere is not Answer.
woꝛth a ryſhe. Foꝝ, Chꝛiſt doth not ſay:
Thou ſhalt not woꝛship vnclene ſpirits
oꝝ wicked me: But thou ſhalt honor the
loꝛde thy god and him onely ſhalte thou
woꝛshyppe. Eutrapelus. I doo now re-
meber a thiꝰ, which I haue read in ſaint
Auguſtine, where he dothe diſpute, why
the Romaynes, ſithe that they did woꝛ- vwoꝛthy
ship the gods of all nations, could neuer hiſtory.
abyde to woꝛshyppe the L O R D
God of Iſraell. And he dothe aleadge
the reaſonne, whyche Socrates dothe
brynge in alſo, that in relygion it
L. 4. is

Soerates sa^{yng} is required that enery God be worshy-
 yng con- ped accordyng to his owne will, and not
 ching the accordyng to the wil and pleasure of the
 worship- worshippers. But false gods as tilthye
 ping of god fornicatours do require no such thyng
 of their worshippers, that they shoulde
 be worshipped alone, With then that the
 true lyuing god, the god of Israell will
 be worshipped alone, it did come to passe
 that the Romaines would in no wise re-
 ceave and alowe his religion. For, they
 could not abide, that for one onely gods
 sake, all the other gods shoulde be reiec-
 ted and put doune. Albion, I will go no
 farther in this matter. For, my mynde,
 thanks be to god, is well satisfied in it.

Of images.

Why the
 p^{re}st^{ers} will
 haue ima-
 ges in their
 churches.

But my gentill men, dydde saye, that ye
 do wonderfully hynder the deuotion of
 the people, in this that ye will haue nei-
 ther the image of Chyiste, nor of his mo-
 ther the virgine Marye, nor of the holye
 saints to stand in the churches nor in the
 places of p^{re}ayer. For, first and foremost,
 they be the bookes of y^e lay people, wher
 by the simple and ignoraunt doo learne
 many goodly thynges, whiche withoute
 them, they could not learne. Whanne
 ye take theym awaye, thenne (saye my
 gentill men) ye take awaye the bookes of

the laye people, and so cause theym still to remaine in blindnesse and ignozance. Secondelye, they are goodly meanes to stirre vp the heartes of the people to deuotion. And ye know that the moze meanes we haue to stir vp our heartes & mindes to deuotion, y better it is. And therfoze to put down the image of Christ, the image of y byrgin Mary, & to put doune the images of y saintsis to lesse oz rather to putte doune the meanes y our forefathers haue apointed and ordeined for to stir vp the hearts and mindes of the symple and ignozant people vnto deuotion. Phila. I wilbe the shorster in this mater, because that a godlye learned man and faithfull bzother of oures, hath set forth the three godly and learned homelies, wher in this argument is so learnedly handled, and all thinges pertaininge vnto it, so pofoundely discuffed, that it wilbe in a maner thought to be but labour lost, to meddell any moze in this mater. Albion I praye you bzother Philalethes, to tell me, who it is, that hath done it. Philale. Hearke in your care. Albion. I knowe him pery well. We haue to felue of such men in this realm. The lord god shal rewarde him, for this his good traunyle &

Answer.

damascene
gardeners
chiefere-
fuge.

Abak. 2.

labour. But in the meane while, let vs
heare, what ye are able to saye to this,
that they dooe bypunge for the mainte-
nance of their images. P H I L A L E-
T H E S. All that ye haue aleadged doo
stande in twoo poyntes. Firste that the
images are the bookes of the laye pro-
ple: Secondlye that they are meanes for
to stirre vpp the myndes of the simple
and ignoraunte to deuotion. The same
touchynge ymages dydde Damascenus
teache in bys. iiii. booke de orthodoxa
fide, and. 17. chapter, and also Grego-
rye the greate, in his Register or booke
of Epistels. 10. parte, and folwerth Epi-
stell, but howe well and agreablye to
the Scriptures, let all the godly iudge.
Firste these are the wooordes of the ho-
lye prophete Abakuk: what profiteth
the ymage: For the maker thereof hathe
made it an ymage, and a teacher of ly-
es. Whereby it foloweth, that ima-
ges are the bookes of lyes, and that they
commen of hym, who is a lyar from the
beginninge, and the father of lyes.
Howe well thenne, are the simple and
ignoraunte, for whome oure Sauoure
J E S U S C H R I S T E, dydde
bouche

boughsafe to shed his deare heart bloud, The simple
 provided for, when such bookes are de- and igno-
 liuered vnto them, in steade of the liue- rant are
 lye preaching of gods worde: It is not, vwell
 for naught that Hieremye doth cry out. provided
 They altogether dote, and are foolish, for vnder
 for the stocke is a doctrine of vanitie. the pope.
 Hierc. 10.

Dydimus. What meaneth he by that?

PHILALETH. Because the peo-
 ple thought, that to haue ymages was
 a meane to serue **G D D**, and to
 bynge theim to the knowledge of him,
 he sheweth that nothyng moze displea-
 seth **G D D**, nor byngeth man into grea-
 ter errours, and ignorance of **G D D**,
 therfore he calleth theym the doctryne
 of vanitie, and the worke of errours, as
 Abakuk (as ye hearde afoze) calleth
 theym, the teachers of lyes. Who in
 the same Chapter, thundzeth oute a-
 gaynst the wycked opinion of theym
 that call theym the bookes of the laye
 people, on this manner: Who vnto
 hym, that sayethe vnto the woode, a-
 wake: and vnto the dumme stone: ryse
 vppr. Shoulde the same teache: Bee-
 holde, it is layed ouer wyth golde and
 syluer, and there is no bzeathe in it.

But

But the lord is in his holy temple. As
 yf he shoulde say: There is no breathe,
 no life no: mouing in the images. How
 should they teach them? Therefore it is
 a meere vanitie and fondenesse, to sette
 forth ymages vnto the people, for they
 teachers & scoole maisters: like that the
 liuing god, who is the true teacher, is
 in the myddest of his temple, that is
 in the heart of the faithfull, teachynge
 those thinges that are both profitable, &
 euerlasting. Wherunto maye be added
 this saying of Saint Paule: What a-
 greement hath the temple of god wyth
 ymages: but ye are the temple of the ly-
 uing god: who liuerh & wo:keth in you.
 More credite ought to be genen to these
 testimonies of the prophetes and of the
 Apostels, thanne to the vayne gloses of
 all Gregories and Damascenes in the
 world. Albion. Yet ye can not deny but
 that they be meanes to stirre vp the har-
 tes of the simple and ignozant people
 vnto deuotion. Philalethes. This is but
 a vayne saying. For, the heartes of the
 faithfull, are onely stirred vpp to god-
 lynes, by the holy spirite of god, whiche
 as he wo:keth inwardely in the heart,
 hauing

2. Cor. 6.

hauynge these externe and outewarde
meanes, that is to say, the pzeachynge
of gods woꝛde, and the right ministrati-
on of the sacramentes: so did he ne-
uer coumpt images among his meanes
but rather in all places doeth streightly
forbydde them, with terrible and dread-
full thzeatynge agaynst them, that of
a selfe will, will styl (foꝛ the causes by
you reherſed) haue and maintain them
to the great hyndzaunce of true godly-
nelle, and to the aduancement, not of
denotion, but of diuellishe and ydola-
trous superstition. Eurape. All men,
that haue any sparke of sounde reason
and iudgement in their heades, muste
needes meruaile at the beastlynelle of
these men: foꝛ I woulde fayne knowe
of them, when our sauior Iesus Chꝛist
dyd sende his Apostles sooꝛthe into the
woꝛlde, whether dyd he sende them to
bee paynters, caruers, and makers of
ymages, and not rather to pzeache the
gospel vnto euery reasonable creature.
We do reade no where that they dyd ca-
rye about ymages, oꝛ that they dyd vse
anye other outwarde signes thanne the
ryghte and due ministration of the Sa-
cramen

Images are
meanes to
stirre vp the
heartes of
men not to
denotion
but to idola-
trous super-
stition.

v Why the
apostelles
were sent
into the
woꝛlde.

A strong batterie agaynst

cramentes, accoꝝdyng to the institution
and oꝝdynance of their maister and sa-
uiour Iesu Chyſte. Saint Paule in the
iii. chapter of the epiſtle to the Galathi-
ans, dothe with an exclamation ſpeake
thus vnto them: O ſoolys the Galatians
who hath bewitched you, that ye ſhould
not obeie the truth: befoꝛe whose eyes
Ieſus Chyſt was afoꝛe, paynted oute,
and crucified among you: that is, To
whome Chyſt, was ſo liuely preached,
as yf his lyuely ymage were ſet befoꝛe
your eyes, oꝛ as yf he had bene crucified
among you: I am ſure, that Paule dyd
all theſe thinges with the pencell of his
tongue, and with the liuely preachinge
of the goſpell. But theſe good ſillowes
becauſe they will not be troubled wyth
to much preaching, noꝛ break their bꝛai-
nes about y^e ſtudy of y^e ſcriptures noꝛ yet
take to muche payne in teaching of the
people, in exhorting and comforting the
faithfull congregation, y^e ſo they might
liue at eaſe, and in continuall idleneſſe,
they haue appointed vnto vs meete bi-
cares, ſoꝛ to ſupply their rounes, and
to preache vnto the people ſoꝛ theym,
that is, dunnie ymages, dunnie ſtockes
and

Theſe prea-
chers of the
pope do ap-
point mete
vicars vnder
der them.

and stones, whiche haue mouthes and
speke not, which haue eyes and see not
whiche haue eares, and heare not. &c.

And truely we are worthy of such preachers. For, we can not abyde the liuely
voyce of the faithfull ministers of God
when they doo sharpely rebuke our syn-
nes whenne they doo liuely disclose and
bryng to lyght our hypocrisie and dissi-
mulation, or when they do earnestly ex-
horthe vs to repentance and amendment
of lyfe. And therfore by the righteouse

The righte-
ous iudge-
ment of
God.

iudgemente of God suche preachers are
appointed vnto vs, as will suffer vs to
runne headlong into everlasting perdi-
tion bothe of body and soule. Dydimus.

Fonde obie-
ctions of
the papists

I haue heard some of them say, that the
holy euangelist Saint Luke dyd paynte
first the image of the virgine Mary, and
did set it forth with liuely colours. And
also that Pichodemus, who came vnto
our saulour Iesu Christ by night, hadde
y image of Christ being crucified, wher
of father Athanasius maketh mention,
describyng the miracle y was wrought
aboute it in Bezythus which is a famo^r
citie of Phenicia. Doo wee not reade

that

that Abagarus the kinge of Edennes
 dyd sende our saviour Iesu Christ a pain-
 ter, for to bring his ymage vnto hym?
 And when he could not do it, because of
 the excreadyng great brightnesse of his
 face, Christ him selfe toke his cloth, that
 he would haue painted him on, and dyd
 wipe his face with it, and so gaue him in
 the cloth a lyuely ymage or resemblace
 of his face, sending it to Abagarus, who
 was desirous of it. The like saye they,
 did happen vnto the Hieronike, whenne
 she dyd reche her syne cloute vnto our
 saviour Iesu Christ to dye his face with
 al that did runne ful of sweate. Eurape.
 By my brother Philalethes leaue, I
 thinke, I am able to answer to al these
 obiections. First and foremost, touching
 the holy euangelist saint Luke, we rede
 no where that euer he was a paynter:
 we rede in deede that he was a phisicion
 by his science, and y afterwarde he was
 of god called to be a phisicion of the sou-
 les as he hadde bene afore the phisicion
 of the bodye. But these beastes doo not
 make, that he is called a painter because
 of the playnesse of his style, and also be-
 cause that of all toher euangelistes, he
 dydde

Answer to
 these fonde
 obiections.
 Saint Luke
 phisicion and
 not a pain-
 ter.

Why Luke
 is called a
 paynter of
 some.

did sette fourthe most lively, the stronge
 faith, humilitie and lowlynesse, and all
 other heauely vertues of the blessed vir-
 gin Mary, whereof it did come to passe,
 that some did affirme, that Luke payn-
 ted out the virgin Mary. And as for the
 crosse and crucifix of Verityus, whereof
 Pechodemus is a witness, and Athana-
 sius the wyter, we do by good right re-
 lect the whole history as most lying and
 fabulouse, and which is most falsely fa-
 thered vpon the holy father Athanasius
 which thing any man, y^e is of any sound
 iudgement may easely smell out. And
 verely I meruaile, that they be nothing
 ashamed to adscribe these vayne trifles,
 which are without witte and learning
 vnto suche godly auncient fathers. The
 like may we say of the history of Abaga-
 rus, and of the Hieronike, for if any such
 thing had bene done and wroughte, the
 holy euangelistes woulde not haue pas-
 sed it ouer, lithe that they did mooste dili-
 gently set forth the thinges of smaller im-
 portance. They did describe the messa-
 ges of priuate personnes vnto Chryste,
 and should they haue holden their peace
 of the Ambassadors of kynges? They did

The vanity
 of the ene-
 mies in a-
 leging the
 care not
 what.

Math. 9.

Mar. 5.

Lu. 8.

dill gently write of the hemme of Chry-
stes garment, and of the touchyng of it,
and what miracle was thē wrought, by
the vertue that proceded from Chryste:
but not one word did they speak of hnap
kin noz of this meruelous image of Chri-
stes face. Therfore, such vayne & sonde
histories, in these highe pointes of oure
religion, ought in no wise to take place.

Dydimus. Sythe that our brother Phila-
lethes, and our brother Albion, do geue
vs leaue, I will vtter forth all y I haue
heard. I was not long sens, in a place,
where we fel into disputatiō cōcernyng
images, & when I did alcadge y laue of
god which did expressely forbid images,
whiche is: Thou shalt not make to thy
selfe any grauen ymage, noz anye lyke-
nesse of any thinge that is in heauen a-
boue, or in y erth beneth or in the water
vnder the erth, y shalt not bowe down to
them noz worschyp them. Agayn: Take
heede to your selues. For, ye saue no y-
mage in the day, that the lord spake vn-
to you, in Horeb, oute of the myddes of
the syer: that you corrupte not your sel-
ues, or make you a grauen image, or re-
presentation of any fygure: Whether it
be

Exod. 20

Dent. 4.

bee the lykenesse of male, and female.

The lykenesse of anye beastie that is on the earthe, or the lykenesse of anye feathered foule, that flieth in the ayre. Or the lykenesse of any thyng that crepeth on the erth, or the lykenesse of any fysh, y^e is in the waters beneth the earthe. &c. Answer was made me, that god hadde also commaund to make Cherubim, or en, lions, lilies, roses and other lyke, as we see to haue beene done in the tabernacle of Moyses, and in the temple of Salomon. And that Moyses also dydde sette vppe the braisen Serpente, and Josuah a stone vnto the Lorde. Whereby they doo gather, that the lawe dothe not forbidd all maner of ymages, and that therfore their ymages are lausfull. A. gayne: Althoughe it was not lausfull in the olde time for to expresse god with an ymage, because that he was not yet sene in an humayne forme or shape, yet sythe beyng incarnated, he was made like vnto men in all thynges, synne onelye excepted, it is lausfull for to haue an image of him. These dyd seme vnto me verie hard obiections, therfore, I would sayn

Obiec. 23

Num. 21

Obiec. 32

¶ ii be

be better instructed by you that I maye
be the more able to aunswer them an o-
ther tyme. Eutrape. We graunt, that
the lawe doth not forbiddē all maner of
signes. And we doo not chiefly speake
against those, that stande bype, for to be
worshipped, or that are kepte in places,
where there is any peryl of idolatry. As
for the brassen Serpente, besydes that it
was a figure of our saviour Iesu Christ
as he him selfe doth testifie, saying: As
Moses eralted the serpente in the wil-
derneſſe, so the sonne of man must be ex-
alted, that whosoever beleueth in hym,
should not perishe, but haue eueralasting
life: there was an expresse commaunde-
ment touching it But no such thing can
they aleadge for their ymages. Againe,
at the beginning, whiles Moses and cer-
taine godly iudges did liue, no man did
worshippe the brassen Serpent, no man
did offer incense vnto it: but at length by
processe of tyme, it dydde growe in to an
wonderful superstition. Whiche thing
beynge perceaued by that moste holpe
Kynge Czechias, he dydde not sende pro-
phetes, for to admonyshe and warne
he

Answer.
to the 31.
obiection

The brassen
serpent.
Iohn. 3.

2. Kin. 18.

people that the bzafen serpent was not set vp of Moſes for to bee wooſhipped, but for to be a memoſial or remembraunce and y therfor it ought not to be wooſhipped, howbeit it ought to be kept ſtil, and the abuſe to be taken awayne, but by dode cauſe it to be put doune, to be beaten in to pouder and to be caſte into a ryuer.

He dode not paſſe for the long obſeruance and that it hadde continued about ſeuene hundred yeares or moze, and that there had bene many holy and godlye kynges afoze hym, which did winke at the matter. And yet we read that he was greatlye prayſed for this acte. Let all princes in Chriſtendome doo the like vnto theſe images that idolatry hath bene committed vnto, althoughe at the begynnyng they were not ſet vppe for to bee wooſhipped, but for to bee monumentes or remembraunces. Now Salomon dode not therfoze byng into the temple, or en, lions, likeneſſes of byrdes with ſuch other thynges, that by them he myghte repreſente G D or admoynſhe the people of holye thynges, or that they ſhoulde bee booke, s vnto the temple and

Would
god al prin-
ces of Chri-
tendome
would fo-
lowe the
example of
Ezechias.

The dede of
Salomon
helpeth to
ſhew the
wiſdom of
the matter of
images.

ignozaunte, but that therewith he might
adozne and beautifie the vesselles of the
temple. And therfoze they were made
foz a trymmyng and deckynge, and not
foz to be woꝛshipped. D Y D I M V S.

And maye wee not dooe the lyke foz to
trymme and decke oure churches with
all: E V T R A P E. If ye hadde said
foz to brynge in gaynes and lucre, than
had ye tolde the truthe. The temples of
the chꝛistians do requyre an other man-
ner of deckyng oꝛ trymmyng. Be it so,
that Cherubin, whiche are likenesses of
aungelles were sette about the merce
seate, what doth that make foz their ido-
latry, oꝛ what doth that pꝛoue that yma-
ges do teache. Foꝛ, neyther do we reade
that any godly honour was doone vnto
them, noꝛ the arke set foꝛth abꝛoade vnto
the people, but kept secretly in the ho-
liest place. Foꝛ it was not lawfull foꝛ to
beholde it with pꝛophane eyes, as wee
maye see in the iiii. chapiter of the Num-
bers and seconde Paralypomenon, and
fifth chapiter. Mozeouer the Cherubin
were nothing elles but signes of the pꝛe-
sence of G O D and a certayne peculiar
institution and oꝛdeynaunce of G O D

But

Cherubin
why they
were made

But no man will say, that the peculiar ordinaunces of God are pzeiudiciall to his vniuersall lawes. Elias did sett vp an altare in Carmelus against the witten lawe of god, and yet he dyd not ofscnde. Certaine other dyd the lyke, and yet they may not vppon these peculiar actes gather an vniuersall conclusion against the lawe sette foozth in the. xii. chapt. of Deuteronomic. For, the vniuersall law is not abrogated by certain pziuidges and dispensations granted of god. The lyke may we say of the titles, whiche Josuah and Samuell dyd sette vp agaynst the witten lawe, accordyng to the qualitie of the present estate, of the tymes, and of the persons. In the meane while the vniuersall law of god, whiche tozbideth all menne to make images, or to wooshyp them, standeth still vnmouable, and is alwayes of lyke force and strengthe. Dydimus.

Why then, yf they bee not wooshyp-
ped, or yf no godly honour bee doone
vnto them, they may be had. But who
would thinke that men are so bullehea-
ded, yf they wyll wooshyp dumme yma-
ges, and not rather the thynges that are
signi-

An other
ayne ob-
jection of
the enemy

Answer

signified and represented by them? E-
trape. We haue learned alreadye of our
brother Philalethes, that God onelye
Deuter 4 ought to be worshipped. But God can
bee represented by no manner of simili-
tude or ymage, yea there is an expresse
lawe that doth forbid vs to attempt any
suche thinge. And where as ye saye that
men are not so dulle headed, that they
will worshyppe dumme ymages, the ex-
perience hath taughte vs the contrarie.
For, aboue a thousande yeares ago, the
people dyd thozough ygnorance of the
lawe of God, and the negligence of bi-
shoppes, begynne to worshyppe dumme
ymages. I haue for a witnesse of thys
thyng, Serenus bishoppe of Massilia,
who dydde in hys cite breake downe
the ymage of Chyste, and the ymages
of the Sayntes, because that he sawe
theym to bee worshipped of the people
I knowe well that Gregoꝝe didde soze
impugne that facte of hys: but what
Scripture dothe he bynge for to im-
proue Serenus deade? None at all.
Reouer pf(as ye saye) they dydde not
worshyppe the ymages, but the thyn-
ges represented by theym: Why ha-
ueng

Serenus bi-
shop of mas-
silia.

upnge the roode and the ymage of the
 byrgyne Maie at home in her owne
 churches, ydde they goe a gaddynge to
 oure Ladye of Willdone, to our Ladye
 of Wallingame, to the holpe roode of
 Bostonne: Was not thys a piayne
 and a manifeste token and sygne that
 they were wedded to the images, & that
 they thoughte moze holynesse to be in
 the one thanne in the other? Elles
 woulde they haue contented them sel-
 ues with those ymages, that they hadde
 at home in their owne churches, and
 spared both cost and labour which they
 bestowed vpon their idelarrous pilgri-
 mages. PHILALETHES. Say-
 yng a littell befoze that G D D canne
 bee represented by no manner of simili-
 tude, and ymage, ye ydde putte me in
 minde of the words of Arhanasius, whi-
 che are these: Lette them tell me (I
 praye them) howe G D D dothe aun-
 swere o: is knowne by suche thynges?
 Is it by the mater o: stuffe that is about
 them, and whereof they bee made, o: by
 the fo:rm and shape that is geuen them?
 If it bee by the stuffe, what neade is
 there of the fo:rm o: shape? And why
 yd

Let the eac
 chies aun
 swer to this
 objection if
 they can.

Arhana.in
 lib. con.
 tra gentes.

A strong batterie against

dyd not God rather, afoze they were
fashioned and shapen, appeare, and ma-
nyfest hymself, by the vniuersall stufte:
But yf the form oz shape that they haue
receaued, is the cause of the knowledge
of God, what nede is there of golde, oz
of any other stufte: oz why is not God
rather reuealed by the truc liuyng crea-
tures, whose shapes and foynes the y-
mages are, soz truly, accoꝝding to their
owne reason, the gloꝛie of God should
better be knowen: if god were many-
fested and reuealed rather by the liuyng
and reasonable creatures, than by the
vnyuyng and vnreasonable. Wherin
they doo woꝝke great vngodlynelle to
their owne destruction. Albion. I heard
ones this place alleadged but answers
was made agayne, that Athanasius dyd
wꝛite against the Gentils and heathen.
And that therfoze this place maketh no-
thyng against them. Philalethes. And I
say, that as these woꝛdes are wꝛitten a-
gainst the heathen, so may thei be allea-
ged agaynst them, that do bꝛyng in, the
gentilisme oz heathenyshe fashyons.
And what is seene, I pꝛare you, in our
pictures and ymages besydes the stufte
that

Mar's vvel:
these vvor
des of Atha-
nasius.

Replie of
the aduer-
saries.
Answer
to it.

that they bee made of, and shape that is
geuen vnto them: They say, that the
forme or shape, that is geuen vnto them
dooth signifie and teache. But I wold
fayne knowe of them, whome their y-
mages and pictures do teache, the lear-
ned or the vnlearned: I am sure they
can not teache the vnlearned, onelesse
they haue an interpreter behynd them.
For, the vnlearned, without a teacher,
shall neuer bee able to learne, what is
signified or represented by the ymage
of the virgine Mary, nor yet by the y-
mage of the Crucifixe. The learned
hathe no needs at all to learne of pic-
tures and ymages, the same whyche
he hathe mosse certaynely learned by
goddess wooorde. What shall they bee
able to saye to this, that the chiefe my-
steries of our religion can be expresse
with no colours. For with what pen-
nelle shall they bee able to expresse the
vertue of oure redemption, the glorie
of the life to come, the imitation of ver-
tues, and the obedience of the wooorde.
Lette vs therefore contente oure sel-
ues wyth the mosse trewe Teacher,
I meane

The yma-
ges do nei-
ther teache
the learned
nor yet the
vnlearned
Ergo they
be vnprofi-
table.

The chiefe
misteries of
our saluati-
on can not
be expres-
sed by anye
ymage.

I meane, & holy ghost, which doth teach vs with the worde of lyfe, and with the Sacramentes ordeyned by the eternall wysedome of god: Wherby all thinges pertainyng to our saluation, may plainly be sette forth vnto vs, and receaued or vnderstanded of theyn, that be not boide of the spirite of god. Dydimus Yet no answer hath bene made to this their obiection, where they say that although it was not lausful in the olde time, to crosse God wth an ymage, bicause he was not yet sene in a hainain forme or shape yet sith beyng incarnated, he was made lyke vnto vs in all thynges, sinne onely beyng excepted, it is lausfull for to haue an ymage of hym. Philalethes. What wyll they say to this place of Dantell:

Answer. The auncient of daies did sytte, whose to the. 32. garment was white as snowe, and the obiection heares of his head lyke the pure wolfe.

Danic 7. And by and by after: As I behelde in visions by nyght, beholde, one lyke the sonne of man, came in the cloudes of heuen, and approached vnto the ancient of the daies, and they brought hym before hym. Reade ye besides the 33. and fower and thirtie chapiter of Exodus, and

and the sixte chapter of **Esai**. In the
meane while none of the auncient pro-
phets, or of the holy men of god did set
vp an ymage vnto the father, or vnto
the sonne, neither did attempt to repre-
sente hym by any symilitude or shape
made after the lykenesse of man. And
what other thyng dyd lette them to doo
it, but the playnenesse of the comman-
dement of **God**, and the reuerence that
they bare vnto it: Neither did our saui-
our **Jesus Christ**, take vpon hym oure
humaine nature, for to breake the lawe
of **God**, or for to geue vnto paynters a
paterne or prose of their arte: but for to
be the pledge of the grace of **God**, of
the eterrall couenaunt and of the con-
iunction that is betwixt **God** and vs,
and that he myghte haue what to offer
for vs, for the price of our redemption,
& declare what we mortall me ought to
hope for. For therfore did he rise again,
and dyd carpe vp into heauen the body
that he toke of vs, that we shoulde be-
leue, and be fully perswaded, that oure
bodies shall ones bee translated, and ta-
ken vp from this vale of myserie being
glozified into the euerlastynge kyng-
dome

The sonne
of god did
not take v-
pō him our
frayle na-
ture to the
ende that
he should
breake god
des lawe
or be pain-
ted.

Notethis

dome of heauen. For we, as muche as the body doothe excell, or is better then the shadow, so muche doothe the thyng whiche is represented by the signe, better than the signe. But the flesshe of our sauour Iesu Christe, if it had remained here, after the mysterie of oure saluation was fulfilled, hadde profited vs nothyng, muche lesse shoulde the li-
 niamentes, picture, or image of the body of our sauior Iesu Christ doo vs any good: As touchyng his diuine nature, he is coequal, and of one substance with the father. But Esaie in the .xl. chapter: All nations, sayth he, before hym, are as nothyng, and they are counted to hym lesse than nothyng, and vanitie. To whome then will they liken God, or what similitude will ye sette by vnto hym: Dydimus. I holde my selfe content with this answer. But what saye ye to this, whiche I hearde but a while ago: I was in a place, where we entered into disputation concernynge these wordes, Idole, and Image. And there, some did affirme, that ye do them great wrong, in this, that ye call their images Idoles. Where as there is a greate
 diffe-

Obie. 33.

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difference betwixte them. For, by this word, *eidole*, they do vnderstand y^e representation of a thyng y^e is not, but this word, *Image*, which sometymes of the Latins is called *simulachrū*, is the representation of a thyng which is in deede. Phila. This am I sure, they can not deny, but that where soeuer the 70. interpreters, haue this word, *eidolum* y^e *idole* Hierom byd translate it, *simulachrū*, an image. And in his elcūeth boke of his commentaries vpon *Esaie*, vpon these wordes of *Ezechias* prayer: Thou onely arte the God of all kingdomes, Their goddes are no gods, but the workes of mens handes, wood and stones: He did sayeth he, boldely pray vnto the Lorde, and doothe affirme hym to be the onely luyng God. Whereby we doo vnderstande, that *eidoles* are the ymages of dead men. So farre Hierom. Now will I thus reason with them: Are not they images, y^e images of dead mē, but *eidoles*, ar y^e images of dead men, therfore, their images are but *eidols*. It is plaine thā y^e *eidolū* & *simulachrū*, y^e is, an idol & an image be all one thig. Erasmus in his annotations y^e he did make vpon y^e new Testa.

Answer.

Hierome

A strong argumente against the papistes.

Erasm.

Testament, which worke is so hyghly
 commended by their holyc father pope
 Leo the tenth, wyteyth on this maner:
 Thomas de Aquino, doothe byng a
 newe difference betwixt Idolum an y-
 dole, and simulachrum, an ymage, be-
 cause y an ymage is the representation
 of a naturall thynge, but an ydole, is as
 if an hofthead should be put to a mans
 body. Which distinction whether it be
 true oz not, let other iudge, but it see-
 meth vnto me to be moze worthe, to be
 ascribed to that Lexicon, oz Dictionarie
 which is called Catholicon, than other-
 wise. Truly, Ambrose doothe make no
 difference betwixt an ydole and an y-
 mage, neither doo I se any, sayng on-
 ly that the one is a greke word, and the
 other a latine worde. By these wordes
 of Crasimus, we doo easily vnderstand,
 what is the signification & vse of bothe
 the wordes. But this is most handsom,
 that they will not haue thei images to
 be lykened vnto the idols of the Genti-
 les, because it is wryten by the prophete:
 Their idoles are siluer and golde, the
 woorkes of mens handes. They haue
 mouthes and speake not, they haue eyes
 and

Ambrose

Psalms.

and see not : eares haue they, and heare
not: they haue nostrells and smelle not,
handes haue they, and feele not, fecte
haue they and walke not, neyther doo
they speake thzough their throte. Now,
if they will not haue their ymages like-
ned vnto the ydols of the gentiles, they
must proue, that their images be not the
workes of mens handes, that they can
speake, see, heare, smell, feele, & walke,
and that they can byyng foorthe a voyce
from theyr throte. If they can do none
of these thyngs, and yet haue mouthes,
eyes, eares, nosethylls handes & fecte,
if they be the workes of mens handes,
it muste needes folowe, that the images
of the idolatrous christians, and of the
Gentiles be all one. Albion. Well, we
graunt it is so. Are not these saint Pau-
les wordes? An ydole is nothyng in the
worlde : if an ydole is nothyng in the
worlde, what harme can it doo, to kepe
ydols, specially amōg them, that know
that God onely oughte to be honored &
worshypped : Philalethes. And we will
sette against them, the example of the
olde auncient chirche. For how doeth it
chance, that neyther we, nor our fore-

3

fathers

The yma-
ges of the
gentyle &
the images
of the idola-
trous chri-
stians be al-

Obie. 34

Answer.

Concilium
Toletanū 3

fathers did synde the idoles of the gentiles in the comune temples : Why did the holy martyrs of God, the prelates of churches, the christian princes & iudges breake downe the idoles and images of the gods, and didde scrape oute all heathenyshe pictures : The thirde councell of Toletum dyd make this decree : Because almoste throughtoute all Spayne or Gallicia the sacriledge of idolatrie hath taken place, the holy Synode with the consent of the moste glorious prince hath ordeined, that euery prest within his cure shal together with a iudge of the territorie search out diligently the sozenamed sacriledge, and wbe it is found out, in no wise to make any taryng, or a putyng of from daye to day, vtterly to banishe it away : & let them with suche punishment, as they maye, byidell all them that renne vnto suche errour : whiche thyng if they doo neglect, let them knowe that they bothe shall incurre the peryll of excommunication. What neded I pray you, this constitution, if to kepe idols, is not hurtful vnto them, which know, that God only ought to be hono;ed and woo;shipped :
Dyd

Did not those ancient bishops beleue, & god only ought to be honored & worshipped: Yes verily. But in y^e meane while they did breake down all y^e idols: wherof it foloweth, that the sayeng of Saint Paule hath an other meanyng: Lett vs see therfore what is the right sense of it. Theophilactus did expounde and sette forth the occasion of this place on this maner: There were some perfect emōg the Corinthians, which were of opiniō that man coulde not be defiled with any thyng y^e went into the bealy: and, whiche god vndoubtedly vnderstande and know, that ydoles are made of wood or of stone, & that they can hurt no man: & therfore going indifferently to the temples and altars of such idols: they dō greedily eate of y^e thyngs that wer offred vnto idols, when they which were of a weaker faith did see this, some of them went with the rest vnto the idols temples, & did eate with them of those thynges y^e were offred vnto y^e idols, but not wth a like mynde & opinion, as thei which beleued y^e idols to be vnworthy to whō any sacrifice shold be offred. This their dooynge dōd moue Paule to be angrye.

The right
explication
of the place
taken oute
of i. Cor. 8

And why not? For it hurted them bothe
meruailously. It hurted them that were
moze perfect, because it made them par-
takers of the deuyls boorde: It hurted
them that were lesse perfecte, because it
moued them to idolatrie. Paule there-
foze goeth about to remedie this euill,
and so omittynge o: leauynge them (as
many times he is wont to do) that were
of lesse perfection, he spekethe vnto them
that were moze perfect, and doth mosse
chiefly repressse and beate downe that
vaine pride, whiche they had conceived
of their humaine knowledge, & science.
So muche doeth Theophilactus write
of the occasion and argumente of this
present place. Saint Paule doth handle
the whole matter after this sort: fyrst in
the beginnyng, he dothe wth a goodly
exordium, touche the arrogancie of the
fals Apostels, teachyng that any maner
of knowledge be it never so excellent,
if it be not moderated and ruled by cha-
ritie, is not onely vnprofitable, but al-
so most pernicious and hurtfull. After-
wardes he doeth reherse the argumen-
tes and obiections of the aduersaries,
whych he answereth by and by. This
his

Howe Paul
doth handle
him selfe in
his mater.

his saying, We knowe that an ydolle i. Coz. 8.
 is nothyng in the worlde, doothe per-
 tayne to the declaration of the aduersa-
 ries argument: soz, they that glozied in
 their knowledge wente about to proue
 that it was lafull for any man to cate
 of those thynges, that were offred vnto
 ydoles, after this maner: The goddes
 of the gentiles are nothyng: Therfore
 their images and sacrifices are nothyng
 also. Didymus. Howe didde they proue
 their antecedēt, oꝝ the first part of their
 argumente? Philal:thes. They dydde
 proue it thus: There is but one onely
 God: whatsoeuer then is spoken of the
 gods, it is both bayn and false. The con-
 clusion is proued after this sozt: The y-
 dole oꝝ image doth represent him whose
 ymage it is. But it is most euident and
 plain, that the gods are nothing. Ther
 upō it must also folow y their idoles are
 nothing. His meaning is not, that the i-
 doles that be in the worlde, be nothing at
 al. For, they are wood and stone, but be-
 cause that they be of no value, force, oꝝ
 strength. Now Paules aduersaries ta-
 kyng occasion of this, reasoned on this
 wyse: With that it is moste certayn, that

The reason
 of Paules
 aduersaries

ydoles are bayn, it is euident and plaine
 that the worshipping of them is bayne
 also. If it be bayne, and the godly whi-
 che confesse, that god onely ought to be
 worshipped. do beleue it to be bayn: the
 godly may about any scrupulositie of cō-
 sciēce be present at the sacrifices of y gen-
 tiles, and sitte with them at their feasts
 and banquetts, which they doo keepe in
 the honoz of their idals. For, the mynd
 beynge restored vnto it selfe, doth honoz
 and worship the true liuing God alone:
 therfore it contemneth ydoles, and can
 not sithe it is purified by faith, be pol-
 luted or defiled with those thinges that
 be offered vnto them. Vnto all those,
 Paule maketh this answer: Although
 thou doest beleue, that there is but one
 God, and doest therefore vnderstande,
 that bothe the idoles, the worshipping
 of them, and the sacrifices offered vnto
 them, are but mere vanitie, yet all men
 doo not see so muche, neyther doo they
 conuine to the sacrifices, with the same
 conscience. He that is weake, and hath
 not yet cleane put away his olde inue-
 terate error, whiche he hadde sucked
 of his fozefathers, dooth with a consci-
 ence

Pauls aun-
 swere to
 their sea-
 sons.

ence sitte at suche meates, and accor-
dyng to his olde superstition, whiche he
hath not fully shaken of, doth feare and
dreade those goddes, specially when he
seeth thee, whome he taketh to be of a
sounde iudgement, to sytte at such pro-
phane meates. For, he doeth suspecte,
that thou dost eate with none other con-
science, than he dooth, and so he is not
smallly offended with thy bolde exam-
ple. Bothe Ambrose, Theophilactus,
and also Crasius, doo allowe this ex-
position. Nowe if ye wille applie this
to our purpose, ye shall fynde nothyng
that doothe more strongly impugne the
images. For, although he, whiche is
of stronge faythe, knoweth the image
to be nothyng, yet another whiche
hathe a weaker faythe, wylle not so
iudge. But as long as he shall se them
thus to stande in the Chyrches: He
wylle reasonne thus wth hym selfe:
Idolatrye, is not so damnable as the
preachers doo say it is, sythe that they
are yet kept in the chyrches, and are tol-
lerated of bothe withall of some lerned
menne: so they that frome their cradell

A.iii.

have

Images
ought to be
put down in
all churches.

Obie. 35.

The dulnes
of men in
things that
ertaine to
our saluatio

haue bene nouseled in superstition, and
haue bene perswaded, that there is some
holynesse in the ymages are kept still in
errour, & can neuer come to a perfect &
pure faith. Therfore it is a most wyse
poynte to pull doune all ymages, sythe
that it is against all reason, that a thyng
of naught shoulde stande in the house of
God, in the place of prayer, and therby
had in reuerence. But the Apostell doth
briely and shortly conclude oʒ knit vp
the whole disputation sayeng: Therfore
welbeloued, sye from idolatry. Albion.
Yet it seemeth good vnto me, that we
shold haue y ymage of Christ being cru-
cified, with the images of his principall
Apostelles, and speciallve of the blessed
virgin Mary, the mother of our sauour
Jesu Christe, for to put put vs in mynde
of the passion of Christe, and of the excel-
lent vertues of his faithfull seruantes.
Eutrapelus. I synde now by experience
that the same is mosse true, whiche our
brother Philalethes doth manye tymes
repete in his sermons, that is, how that
a good thyng hath neede to be repeted
and spoken of, many ty nes, and often,
elles it will not bee remembred. We
heard

hearde a little beefore, that the meanes
 appoynted of god, for to put vs in mynd
 of our Saviour Iesu Chyſte, and of the
 ſalvation purchaſed by him, are the prea-
 chynge of the goſpell, and the ryghte and
 due miniſtration of the ſacramentes, ac-
 cording to the institution and ordeinace
 of the eternall wiſedome of God, & that
 we are aſſured by goddes promiſes that
 the holy ghoſte doth with theſe meanes
 worke in the hearts of the elect and cho-
 ſen: but as for ymages, they be expreſſe-
 ly forbidden in gods booke, it is ſo farre
 of, that they ſhould be appoynted for to
 be meanes, wherby the holy ghoſt ſhould
 plante faith in our heartes, or ſtyre by
 our myndes to the knowledge of god, &
 to the imitation of his ſayntes. And be-
 cauſe aboue al other, ye would haue the
 ymage of Chyſte, I lette you to vnder-
 ſtande, brother Albion, that of all other
 the ymage of Chyſte is moſt perillous.
 For, the holper the perſon is, whiche is
 repreſented by the ymage, ye ſhal finde
 the greater peryll of ydolatre to be in
 it. Therfore it was not withoute a juſte
 cauſe, that thoſe godlye Emperourcs,
 Valens and Theodoſius, dydde ſette
 forth

The ymage
 of Chyſte of
 all other is
 moſt peril-
 lous.

forth this godlye decree: Withe that this
is our chiefest care, aboue all thinges to
maintaine the religion of the high god,

Petrus Cri
nitus li. 9. de
honestatē dis
ciplinā, ca.
9.

we grante to no man, to graue or paint
the ymage of our sauour Christe, ney
ther to paynte it with colours, nor to
graue it in stones, or in any other mat
ter. & being determined to punish the gre
uouse those, that will attempte anye
thing contrarie to our decrees. Where
in, yf any man perchance dothe requyre
an authour, lette him reade the edictes
and decrees of Emperours, which haue
ben gathered by these great learned mē
Tribunianus, Basilides, Theophilus
Dioscorus and other, and most chieslye
by the commaundement of Iustinianus
the Emperour. Hereby do we learn that
it pertaineth to the mainteynaunce of
true religion to put downe all ymages,
yea the ymage of oure Sauoure Iesu
Christe, because that in it there is moſte
peryll of idolatry. And agayne that Ma
lens and Theodosius did not this alone
but many other Emperours, whose de
crees and edictes by the commandemēt
of Iustinianus, haue bene collected and
gathered together, by these greates lea
ned

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But vwhere
ſouer it is
found, we
do bid it to
be taken a
way.

¶ What uer
do learn by
the decree
of those em
perours.

Christe, because that in it there is moſte
peryll of idolatry. And agayne that Ma
lens and Theodosius did not this alone
but many other Emperours, whose de
crees and edictes by the commandemēt
of Iustinianus, haue bene collected and
gathered together, by these greates lea
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ned men afoze reherſed. Philalethes. Un
to theſe worthy Emperours, wil I ioyne
a moſt godlye auncient biſhoppe, whoſe
greeke Epiſtle beynge ſent to John, biſ-
hop of Hieruſalem, Hierome did tran-
ſlate into latine, his name is Epiphani-
us. The wordes of the epiſtle are theſe,
When we were goyng together to the
holy place, which is called Bethel, there
to celebꝛate the communion wyth thee,
according to the Eccleſiaſticall maner,
and was come to a ſerim place called A-
nablatha, and did ſce there, paſſynge by
a light burnyng, and did aſke what the
place was, and had learned that it was
a churche, and had gon foꝛ to pray, there
I founde, as it were a baile died oꝛ pain-
ted, and hauing the ymage as it were of
Chriſt, oꝛ of ſom ſaint. Foꝛ I donot wel
remember whoſe ymage it was. Ther-
fore, when I dyd ſce that the ymage of
man, did hange in the churche contrary
to the ſcriptures, I rente it, and did ra-
ther geue counſel to the wardens of the
place, that they ſhould wynd ſome pooze
dead body in it. And a lyttell after: Bid
I beſeeche thee, the elders of that
place

Epiphanius
biſhop of
ſalamena,
in Cyprus.
The mini-
ſtration of
the ſupper
of the Lord
was called
collecta,
moſt cheſty
becauſe,
that the ga-
therieges
were made
for the
poore.

place to receaue of the bearer, the vayne
that is sent by vs: and charge them, that
from henceforth no suche vaines be han-
ged in the churche of Chryste, that are
contrary to our religion. For, it becom-
meth thynne honestly, to haue chiefly this
solicitude and care, that the scrupulosity
vnseemely for the churche of Chyist, and
the people committed vnto thee, should
be taken away. Wherein we do learne

Eight godly
lessons vve
learne by
1. Epiphani

2

all these godlye lessons. Firste, that no
place ought to be geuen in the church of
Chyist to those things y are agaynst the
autozity of the holy scriptures. Second-
lye, that to geue place in the churche of
Chryste vnto ymages, it is againste the
autozity of the holy scriptures, that is,
of that lawe, which saith: Thou shalte
not make to thy self any grauen image.

Exo. 20.

3

Thydeely that not onely grauen & mol-
ten ymages, and suche as be set vppe on
high, vpon or ouer the aultares, but also
the paynted images ought to be cast out
of the churches. Fourthly that y image

4

of Chryste hym selfe, oughte in no wyse
to stande in the churche, because that of
all other it is mooste peryllous, and bree-
deth the greatest Idolatrye. Fyftelye

5

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that the ymages oughte to be raffe oute
 of the churche of Chryste, not onelye by
 sedulitye and diligence of doctrine, but
 also by verie facte and deede. **6** **6**
 Myrtelpe, that they ought not coldely, but with a
 feruent and earnest zeale of the true reli-
 gion be put doune, defaced, and broken
 all to pieces, as we do see this holy man
 of God Epiphanius to haue rente and
 tozne in pieces the bayle that had the y-
 mage of Chryste paynted, whiche he dyd
 beying moued with the zeale of god. **7**
 Nextlye, that it is the parte and duetye
 of byshops, to see that ymages be not set
 vp in the churche of Chryste. Last of all,
 that it is a mere scrupulosity and super-
 stition, vnseemely for the churche, and
 the faithfull people of god, to haue ima-
 ges. Here maye we see, that this godlye
 auncient byshoppe did muche differ in
 iudgement, from those fonde personnes
 that thinke it to bee a profitable thyng
 for the people of God, to haue ymages
 standyng in the churches. Lette theym
 waye these thynges, that haue alway-
 es the fathers in theyr mouthes, and so
 lette theym learne, that it is more hone-
 stie for vs, to be called iconoclaste, that
 is,

ffe, ymage breakers, than to be called ei-
 conoplasts, that is, ymage makers, and
 that we do appoche nerer to the exam-
 ple of the olde ancient church than they
 do, although they brag and boast they
 selues to be catholyke and Apostolyke.
 Eutrapeus. I would fayne knowe of them
 what those churches, ouer whome Epi-
 phanius was appointed superintendēt or
 bishop, did want to the right edifying of
 true godlinesse. Philactes. As ye saye,
 for, he was a Christian bishop, he dydde
 preache, that Christe was the sauour of
 the worlde, he dyd dispose the miseries
 of hys kingdomes vnto the faythful, and
 dyd builde the house of god, without y-
 mages, of wood, of stones, of syluer and
 golde, or without any paynted, grauen
 or molten ymages, folowing in this the
 steppes of the patriarches and Prophe-
 tes, of Christe, and of hys Apostelles.
 Why the all dydde plante religion and
 the true worshippe of GOD with-
 out ymages. Dydimus. If wee hadde
 manye Epiphanius in this realme, not
 one church wyndowe shoulde bee lefte
 hole throughteoute all England, there
 shoulde bee neyther crosse nor crucifixe
 left.

Epiphanius
 in building
 gods house
 folowed
 the steppes
 of the an-
 cient bi-
 shoppes.

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lette. EVTRAPELVS. **W**ould

God that we christians would labour &
 studie to know the true crosse of Christ.

Our Saviour Jesus Christe doth saye,
 He that will come after me, lette hym
 forsake hym selfe, take vp hys crosse and
 folowe me. Here, in this place by the

crosse, he doth vnderstande, the affliction
 trouble and persecution, that all they

that will liue godly in our saviour Jesu
 Christe are subiecte vnto. But the most

parte of those that belyte so much in ma-
 teriall crosses, doo take good heede, that

they shal not be fayne to beare this crosse
 of Christe. For, they flatter so wyth the

worlde, swimminge still betwixte twoo
 waters, that howsoever it goeth with

religion, they thinke to escape free, and
 to be without all troubles. Butte wy-

tyng to the Galathians maketh men-
 tion of an other crosse, affirmynge that

they that bee of Christe, haue crucified
 the flesh wyth the lustes and concupis-

cences of the same. Wherby he dothe
 meane, the continuall repentaunce

that oughte to bee in vs, the mortify-
 inge of the flesh and of the lustes and

conce-

Of the crosse
 Math. 16.

Crosse ta-
 ken for af-
 fliction and
 trouble.

Galati 5.

Crosse ta-
 ken for con-
 tinual repen-
 taunce and
 mortifying
 of the flesh

concupiscences of the same, and the bry-
delyng of oure corrupted and poysoned
nature, and of our inordinate passions.

1. Cor. 11.

There is also an other crosse, whiche
saint Paul doth speake of, in the fyrst e-
pistle of the Corinthians, saying, Christ
hath not sent me to baptize but to preach
the gospell, not with perswading woo-
des of worldly wisdom, lest the crosse
of Christ should be abolished. For, the
woorde of the crosse is a foolyshe thing to

Galat. 6.

them that perishe, but to vs that obtain
saluation, it is the power of god. And, in
an other place, God forbid that I should
reioyce, but in the crosse of our lord Je-
su Christ, wherby the worlde is crucifi-
ed vnto me, and I vnto the worlde. In
these last tertes, by the crosse he doth un-
derstand, the death and passion of our sa-
uour Jesu Christ, and the preachynge
of the same. As yf Paule shoulde say: I
seeke none other where for the free par-
donne and forgiveness of my synnes,
and for my deliuerance from eternall
deathe, and from the power of Satan,
but in the merytes of the deathe, pas-
sion, and bloudshedynge of oure Sa-
uour Jesu Christ: Repher doo I de-
light

Crosse take
for the deth
of Christ &
for the prea-
ching of
the same.

lyghte to preache and sette forth the any o-
 ther thinge, for to declare the goodnesse
 and mercy of God, and the saluation of
 mankinde, but the death of hys onely be-
 gotten sonne. These kindes of crosses,
 ought the true christians to delight and
 glory in. Dydimus. I redde but a whyle *Aungeli.*
 ago, a certayne booke, made in tyme of
 persecution, where wonderfull many
 doctours of the prymitiue church, are a-
 leaged, which do al maintayn the signe, *Ofus.*
 and as he sayth, the ymage of the crosse.
 There is also one Ofus, whiche hathe
 written lately against the religion that
 is nowe, and he doth also brynge manye
 doctours which do holde with the signe
 of the crosse. EVTRAPELV S. As
 for hys I know hym ful wel. In dede
 we haue many suche evil & wicked aun-
 gelles, that go about to peruerthe the si-
 ceritye of Christes religion, and that
 they maye doo it wyth a better coloure,
 they wil aleadge the fathers where they
 haue no warraunt at all of gods worde,
 and where they speake as menne. But *Galati 1.*
 what shall they wyne by it? If an aun-
 gell from heauen shoulde preache vnto
 me any other Gospell, than hathe bene
 D prea

Tertullian
de præscip.
hæreticorū.

preached, he shalbe vnto me Anathema
that is to saye: accursed. Are not these
Tertullians wordes: We ought to in-
dulge oꝝ bynge nothyng of oure owne
heade, neyther to chose that which anye
man hath brought in of his owne head,
oꝝ of his owne brayne. We haue the A-
postelles foꝝ our authoꝝ, which dyd not
chose of their owne braynes, what they
should byng in, but didde faithfully as-
signe and delyuer vnto nations that,
whych they receaued of the Lord. Ther-
foꝝe, yf an aungell from heauen shoulde
preache any other Gospell vnto vs, we
would pronounce it to be accursed. Are

Hiero. in
Ma ca 23.

not also these Hieromes wordes. Quod
de scripturis non habet autoritatem, ea-
dem facilitate contemnitur, qua proba-
tur. That is: That which hath no aucto-
rity out of the scriptures, oꝝ by the scrip-
tures, maye as easely bee condemned as
it is pꝛoued. Ambrose also wytteth on
this maner. We do by good rɣght con-
demne all newe thinges; that Chꝛyste
hath not taughte. Foꝝ, Chꝛiste is the
waye vnto the saythefull. If ther-
foꝝe, C H R I S T hath not taught
that, whyche wee doo teache, wee dooe
also

Ambro. de
virginibus
lib. 4.

fudge it execrable . heare also what **O**
rigene sayeth . **W**ee haue neede to
 bypnye the **S**criptures for a witness. **O**rige. ho. 1.
For oure meanynges and expositions, in . i. c.
 wythoute these witnesses haue no cre-
 dite. **T**hese testimonies and auctorities
 of the forefathers do sufficiently proue
 that the olde aunciente wyters oughte
 no farther , to bee becleued than they
 dooe bypnye **G**oddes woorde for theyr
 warraunte . **B**ut in all these auctori-
 ties that bothe youre angelicall wyter,
 and also **M**us dothe bypnye , what
 warraunt of **G**oddes woorde haue they?
D Y D I M V S . **I** doo thynke none o-
 ther, but that ye wyll attribute muche
 to **S**ainte **A**ugustyne, as to hym whom
 all menne do acknowledge to be one of
 the chiefe pylloours of the churche. **B**ut
 these are his very wordes: **W**hat is it,
 that all menne doo knowe the sygne of
Chryste : **W**hyche sygne , yf it bee
 not made eyther in the foreheades of
 theym that dooe becleue, or in the wa-
 ter , wherewith wee are regenera-
 ted , or in the oyle wherewith wee are
 annoynted , or in the sacrifice wher-
 with they are fedde and nouryshe ,
 D. ii. none

Obi. 36.
Augu. 112
Ag. 118. in
Iannem.

none of all these things is rightly done.

Answer.

Augu. c
pillo ad
fortuna.
m.

Contra
Crescon.
gramm
cul. 2. c.
32.

What coulde be spoken moze playnely
than this? Eutrapelus. In deede this is
plainly spoken: But where is the scrip-
ture oꝝ wooꝝde of God, that he doothe
bꝛyng for his warraunt: Heare nowe
what he saeth hym self: Neither ought
we to take the disputations of all men,
howe catholike soeuer and commendable
they be, as the Canonically scriptures,
as though we may not, save the re-
uerence that is due vnto suche men, in-
proue and refuse any thing of their wꝛi-
tynges, if we fynd that they haue ment
otherwise, than the truthe dooth allow,
beyng by the help of God, founde by vs
oꝝ by other. And in an other place: I am
not moued wth the authoritie of this epi-
ste. For I do not take the letters of Cy-
prian as the canonical scriptures. but I
do try his wytyngs by y^e canonical scrip-
tures, And whatsoeuer in them dooth
agree with the authoritie of y^e holy scrip-
tures, I doo receaue it with his comen-
dation, and what so euer doothe not a-
gree with goddes wooꝝde, I doo by his
good leaue refuse it. Many other pla-
ces meght I alleadge out of this aunci-
ente

zat Father, but these with the rest al-
 leadged befoze, shall suffice to proue,
 howe farrefooz the menne, be they ne-
 uer so excellent, oughte to bee credi-
 ted. Howe lette vs cope somme what
 nearer with oure ennemyes: where,
 in all those places, that they bothe doo
 alleadge, is there any iote or syllable of
 goddes woozde? But the Doctoures
 wyll bee beleued, but as farre fooz the
 as they doo bynge Goddes woze for
 theyr warrant: therefore in all those
 authorities that they haue brought, I
 maye choose whether I wyll beleue
 them or not. Howe manye thynges
 haue beene vsed by those forefathers,
 whyche afterwarde haue beene aboli-
 shed: In Tertullians tyme, mylke
 and honye was geuen and offered vnto
 to them that were baptised. Bothe in
 Cyprians and in saynt Augustins tyme
 they mynistred the communion vnto
 younge infantes and babes. But yet
 all these thynges haue beene by good
 ryghte abolysshed, so maye it bee of
 all other thynges that haue been vsed
 withoute the woozde of GOD, as is
 theyr consecrated or holye oyle, whych

D. iii.

the

Many thin-
 ges did the
 olde an-
 cients
 fathers vse
 which by
 good right
 are now
 put downe.

A strong batterie against

Obie. 37.

Answer.

Chr. 49 in
Ma. 24. ca
Augu. lib
1. tract.
ca. 23.

which they called Chisme, the signe of the crosse, and other lyke thynges, that haue no expresse commaundemente in Gods booke. Dydimus. Howe chaun-
reth that by the signe of the Crosse (as they say) the diuels and vncleane spiri-
tes haue ben d;ruen away, if it bee not allowed of God, no; yet by his worde: EVTRAPELV S. It maye be, that this, as all other myracles, was graun-
ted for a tyme, for to get more autho-
ritie vnto the doctrine of the gospell, and vnto the christian religion, emonge the vnbeleuyng Gentiles, but nowe, yea
a greate whyles sens, as bothe Chy-
sostome and Augustine dooth testifre,
the woo;kyng of myracles is ceas-
sed. So that nowe we oughte rather to
take good heede vnto oure selues, lesse
we be seduced and deceaued by Satan
the dyuell, and made to put oure truste
where no truste is to bee putte. What
crossyng, I praye you, doo the coniu-
ers, charmers, and soxcerers of oure
tyme vse? I doo not denye, but that
the vncleane spirites, make sometimes
as thonghe they were wonderfullye
scarred with theyr crossyng: But
wher

wherefoze is this, but for to byng
 they diuellyshe arte, whereof the vn
 cleane spirites they selues, are anthozs
 to greater credite. To bee shorte, they
 go aboute by this doctrine, to make vs
 to leane that wherein our whole truste
 oughte to bee, and to put oure truste in
 thynges of naught. We know, what ly
 eng tales we haue hearde of they, con
 fured water, of what vertue, power, The lvinge
ales tou-
ching coniu-
red water.
 and strength, it hathe been for to dryue
 away vncleane spirites, where soeuer
 it shoulde bee spynkeled: so that they
 dydde mooste sacrilegeously attribute
 vnto they, beggarlye inuentions the
 same, that oughte onely and solely to
 be attributed vnto the bloode of our sa
 uour Iesu Chyiste, beeyng thorough
 saythe, and by the myghtye operation
 of the helpe ghooste, spynkeled in our
 consciences. For as the bloode of the
 lambe beeyng stryken on the twoo po
 stes, and vpon the vpper poste of the
 doore of the Hebzeues houses, dydde
 keepe of the destroyer, not beecaue
 that the bloudde of a brute beaste had
 any suche vertue of it selfe, but bee
 cause it was the Lordes Institution,

D.iiii.

buil.

Exo. 12,

hoylded on his woorde, and thorough
 saythe obeyed of the Hebrewes. E-
 uen so, the bloode onely of oure sau-
 oure Iesu Christe (whereof the bloode
 of the Paschall Lambe was a fygure)
 beyng by the myghtie operation of the
 Holy ghoſte, and thorough saythe (as
 I sayde before) sprynkled in oure con-
 sciences, canne keepe and pzeſerue vs
 frome the deſtroyer, that is, frome the
 ennemie of our ſaluation, Satan the
 dyuell. Dydimus. At Alerandria (as it
 appeareth by the Eccleſiaſticall hys-
 to- ries (euerye Chriſtian hadde the ſigne
 of the Croſſe paynted vppon their po-
 ſtes, and in the entryng of theyr bou-
 ſes, and vppon theyr pyllars. Eutrape-
 lus. We may alſo adde, that the olde an-
 cient chriſtians when they went forth,
 were wonte comonly to make the ſigne
 of the croſſe vppon theyr foreheades.
 But what maketh this for youre pur-
 poſe? They dydde it, neyther for to put
 them ſelues in remembraunce of the
 paſſion of Chriſte (for they hadde then
 the woorde of God lyuely preached vn-
 to them, and the ſacramentes rightely
 myniſtred) nor yet for to dyue alwaye
 vn

Obi. 38.

Answer,

VVhy the
 olde Chri-
 ſtians did
 uſe the
 ſign of the
 croſſe.

uneleane spirites, but for to declare vnto all the holle worlde, that they were nothyng ashamed of Christe crucified: and that they were at all tymes readye to beare his crosse, whensoever it shold please hym to laye it vpon theym, and to lyue and die in his quarell. But now sythe that wee all pofesse Christe, and glorie in his deathe, whyche he suffered vpon the crosse, what nede haue we of suche ceremonies, sythe that they were neuer commaunded of God, and muche ydolatrie at length hath growen aboute theym, in somuch that the same whiche ought only to be attributed vnto the preachyng of the gospell, and to the ryght ministracion of the sacramentes, and consequently vnto the deathe, passion, and bloodsheddyng of our Saviour Iesu Christe, offered and represented vnto vs by the same, hath beene most vngodly attributed vnto the workes of their owne handes. Wherby they doo well deserue to bee put downe, and to be cleane abolished. The brasen serpent (wherof we spake before) was erected and set vp by the expresse commandement of God, it was vnto the hebrues

a monument, memoriall, or remembrance
of the benefites that they had receaued
at gods handes in the wildernesse, whā
they were deliuered frome the styng of
the fyre serpentes, and a figure of oure
saviour Iesu Christ. Yet as soone as the
people began to abuse it, good kyng E-
zechias did not sticke to breake it doune.
Howe much more ought chrystian prin-
cis to do the like in those thyngs, which
god neuer commanded, and by the mea-
nes wherof, the woꝛlde hath been filled
with idolatrie: Dydimus. We can proue
no suche thing by the signe of the crosse.
Eutrapelus. No: Besides all that hath
ben said alreedyt: it is not vnknowne vnto
you, what knelyng, knockyng, and
creepyng to the crosse, hath ben vsed a-
mong the idolatrous chrystians, & what
godly honoꝛ hath ben geue vnto a piece
of mettall, or of wood, and stone, being
fashioned after the likenesse of a crosse.
Didymus This was not doone to the
crosse, but to hym that dyd hang on the
crosse. Eutrapelus. So dyd the heathen
go about to excuse theyꝝ idolatrie, say-
eng, that they dyd not woꝛshyp the ydo-
les that were made of wood and stone,
of

A smal shifte

of siluer and gold, or of some other metall, but them, that the images byd represente. I meruaile that the christians be not ashamed in this poynt to be like vnto the idolatrous heathen. Dydimus. **Obi. 39.** Dothe not that good doctour Damasce, Damas-nus, affirme plainely, that the signe of cene. the crosse ought to be worshipped? I do the boldier alleadg hym, because that **Answer.** he is of no small antiquitie. Eutra. And I will set agaiust hym, that moste holys and learned father Ambrose, who is a great deale moze ancient than he: spea- **Am. de obi, Theodosii.** kyng of the syndynge oute of the holys crosse by Helene Constantines mother, he sayth these wordes: Inuenit ergo Helena titulum, regem adorauit, non lignum utique, quia hic Gentilis est error, & vanitas impiorum, sed adorauit illum, qui pependit in ligno, scriptus in titulo. That is: Helene theresoze, bydde synde the title, shee wooshypped the kyng, and not the woodde berylpe. For, this is an erreure of the Gentiles, and a banytie of the vngodly: But she wooshypped hym that hong on the woode, whiche was wryten in the title. Here do we lerne, that to wooshypp euen the be-

Note this
argument.

the very crosse that Christ did hange vpon, it is an errour of the gentilles, and a vanitie of the vngodly. Nowe, yf the crosse that Christ dyd hange vpon, and dydde embzele with his bloude, maye not be worshipped, onlesse we will run into the errour of the idolatrous heathē and into the vanity of the vngodly: howe muche lesse ought the other crosses that are onely made after the figure and likeness of it to be worshipped: It is a wonder, to see your greate learned rabbies, to be fallen into such a dotage, or rather to be growen into such arageous madness, that they will with fyre and sword compell men to worshipspe a piece of metall, of woode or stone. But this is most to be abhorred of all, that they haue geuen vnto it, the honoure of inuocation (which as it hath bene sufficiently proved before, doth pertaine onely to god) For, thus shall ye fynde written in the hymne, which they doo singe on passion sondaye. O crux aue spes vnica, hoc passionis tempore, auge piis iusticiam, reisque dona veniam. That is: O crosse, beynge oure onely hope, at this tyme of the passion, auge nente and encrease righte

It beginneth Vexilla regis procedunt.

righteousnesse in the godlye, and geue
pardonne to them that are gilty. What
coude bee spoken moze blasphemouslye
than this? I doo here let passe that ydo-
latry of the good friday, as they do term
it, when they be wont to roare oute in a
fozen tongue, their crucem tuam adora-
mus Domine we doo worshop thy crosse
O lord, whyles the people as amased
geese are creppnge on theyr knees vnto
a peece of metall. Dydimus. But now
all thiuges are put doune, all ydolatrye
is taken awaye, and the creppng vnto
the no moze vsed. Therfore, it maye bee
had without any peryll. Eutrapelus. We
are greatlye begyled, yf ye thinke so.

Obi. 4.

Answer.

At the fyrst, the crosse was not brought
in, to the intente that it shoulde be wor-
shipped, but onelye for the consideraci-
ons afoze reherfed: Yet we see by pro-
cesse of tyme, the dyuell dyd by the mea-
nes of it, fylle all the worlde with ydola-
trye. And thinke thou that he is not still
that dyuell that he was: or that he wyll
not to the worldes ende so we mosse bu-
sely his paysonned darnell, in the wor-
des fildes? It is very harde euen at this
present tyme that the Gospell is mosse
purcly

Three great
mischiefs
that the ima-
ges do cause
VVii. 14.

purely and sincerely preached euery
where, to keepe the people from woo-
shyping of the crosse, whersoeuer it is
sette vpp. What will it bee, where the
Gospell is not preached: or where it is
not set forth accoꝝdngly: Philalethes,
They say, that ymages maye be had, so
that they be not woꝝshipped, but I am
of a contrary opinion. For, I can not se
but that they doo much harne at all ty-
mes, and cause great myschiese. Firste
and foremost. The syght of them dothe
allure men vnto idolatry, which of oure
owne corrupted nature wee are frome
our cradell inclyned vnto. For, thus we
reade in the booke of wysedome: of the
creatures of God, they are become ab-
omination, and stumblyng blocks, vnto
the soules of men & a snare for the feet
of the vnwyse. for the inuentynge of y-
mages is the beginning of whooredom,
and the fyndyng of them, the corrupti-
on of lyfe. By these wooꝝdes, wee dooe
learne, that the good creatures of
god, as golde, syluer and other lyke, are
by the bryngyng in of images, made an
abomination befoꝝe god, and y where
as they be appointed, for to serue men,
they

they are by such means made stumbling
 blockes & snares vnto their soules, y^e I
 shold in y^e mean while speak nothing of
 y^e tilthy whooredom y^e vnder y^e pretence
 & coloz of their pilgrimages vnto this i-
 dole o^r y^e idole, hath ben cōmitted in the
 worlde: which was and is a iust punish-
 met of god so^r y^e breakyng of y^e spiritual
 wedlock wherby god hath coupled vs vnto
 him. In an other place of y^e same booke v vifd. 15.
 it is layed to the ymages charge, y^e they
 doo leade into errour, that the worke of
 them is without fruit, & that they moue
 the myndes of the vnwyse vnto concu-
 pifcence. Eutra. We rede in the histori-
 es of the greekes, that a certaine image
 of Venus was so cunningly made, and
 so gorgeously trimmed, that many yong
 men were inflamed and set on fire with
 y^e loue of it, so y^e many tymes y^e idol was
 founde in the morning polluted & despy-
 led with the sede of mā. And do they not
 now a daies, where papistrpe doth yet
 raigne, set out the ymages of their holy
 womē, as very brothels, strompets and
 whores. Again, whē they see such preci-
 ous, selwelles hangyng about them, are
 they not rather moued to conetous-
 nesse

A true tale

nesse, than to any godly deuotion. Not
farre hence it happened, that a certayne
goldsmith was verie sycke, and at the
pointe of deathe, his curate then came
vnto hym, & broughte with hym a crosse
of fine siluer being double gilted, & whē
he had after his maner geuen hym some
exhortatiō, he did shew vnto him y^e crosse
with the crucifix hangong vpon it, say-
ing, now, sy, I haue broughte you here
your maker, your savior, and redeemer,
looke vpon hym. The goldsmith, sai-
ed nothing a great whyle, but when he
had well beholden the crosse, he dyd so
deply aske the priestle: What is the
pryce of an ounce: was not thys manne
well edified by the syght of this goodly
crosse, thinke ye: Philalethes. Saint Au-
gustine in his Epistle to one called Deo-
gratias, writeth on this manner: Who
doothe doubt, but that ydoles and y-
mages are without all sense or fel yng:
But when they are set vp in hye & hono-
rable places that they may be beholden
of them y^e do eyther pray or offer: They
do with the similitude and lyknesse of
liuely and sensible members, although
they bee bothe insensible and withoute
lyfe,

Augustine

lyfe, moue the weake myndes, so that
they come to be aliuē and to haue byeth.
Here, we see to be attributed vnto ima-
ges, that with the likents of liuely mē-
bers, they do moue weake heartes. And
y^e therfore they are perillously set forth
vnto thē, whose booke they are thought
for to be, and specially, yf they be put in
high & honorable places, where prayer &
y^e cōmune exercises of religion are used.
Secondly, y^e images haue alwayes this
harm annexed vnto them: they do with-
draue and plucke away the hearts and
myndes of men, from the earnest behol-
ding of the maiesty of god, shynyng most
brightly in his liuing creatures, which
are alwayes, and euery where sene with
the eye, whereas ymages are the dead
workes not of god, but of mortall men,
and are not to be sene euery where, but
are kept in corners and secrete places.
They that gaze after ymages, are not
moued with the liuely worke of God,
made to set forth his glozy, but they are
moued with the dead worke of a mortal
man, whych dothe onely commend
and sette forth the vayne and vnprofi-
table science and cunning of the worke

man. We see a lyving man, and we doe
 neuer a whitte the moze remember the
 commune Creatoz of vs all, noz yet bee
 moued to celebrate, and set forth his di-
 uine maiestye. But lette the ymage of a
 dead man be sene, by and by the mynds
 is moued with I cannot tel what, deuo-
 tion oz rather superstition. The heaues
 do set forth the glozy of god, and the fir-
 mament the woakes of hys hands, saith
 the prophete Dauid. But how deafe,
 blinde & vn sensible, are the worshippers
 of ymages, vnto those woakes of God?
 The wyseman sayeth not: go vnto thys
 ymage oz that ymage, O sluggard, but
 go vnto the Wismyze, and beholde her
 maner and be wyse. For, she hauing no
 guyde, gouernour noz ruler, prepareth
 her meat in the sommer, and gathereth
 her foode in harueste. There is moze to
 be learned at one of the smallest creatu-
 res of God, than at all the ymages and
 ydoles of the worlde. *Eccia.* We reade
 that Antony the holy Hermite, who li-
 ued in wildernesse, beyng so farre vn-
 learned y he could not reade, was once
 asked of a frend, how he passed the time
 away, sith he lyped alone and hadde no
 bookes;

Prouc. 6.

A notable
 history of
 Antony.

bookes: Meas said Antony, I wante no
bookes. For, al the creatures of god are
my bookes. I reade and learne his ma-
iesty out of his creatures, as ye doo out
of your bookes. And truly thei are good
ly bookes to looke on, and to beholde, I
meane the sunne, the Moone, the stars,
byrdes, fishes, beastes, herbes, corn and
grasse, trees, hylles, ryuers. And verely
he is worse than a brute beaste, that can
looke at all these thynges, and not loue,
praise & wonder at his strength power,
wisdom, and goodnesse, whyche hath
made all these thynges to serue vs. The
heavenlye lightes doo keepe so good an
order, and course in their mounge the
vertue of herbes, is suche to cure and
heale diseases, and all fylthes, sonkes,
and beastes do fede and serue man whi-
che thynges doo come from him, who
is L. D. M. D. C. of nature. A L B I O N.
I confesse and graunte that these maye
better bee called laye mennes and the
vnlearned peoples bookes, thanne
ymages and ydoles, whyche bee lyke
vnto whom soeuer it pleaseth the pain-
ter, to make theym lyke. P H I. The
thyngd harme that the ymages do byng,

Al the crea-
tures of
god may
be the boo-
kiss of the
lay people

is this: Those thinges, that shoulde bee bestowed vppon the liuynge ymages of god, I meane vpon the pooze and n. y, the same is bestowed vppon deade and dumme ymages. Scarcelye one halfe peny is geuen to Christ, beyng an hungerd in his pooze lymmes: but men can will fynd in their hartes to geue inhole hundzeths of crounes, towarde the setting vp and trimmyng of images. D Y D I M V S. I knowe a churche, where the roode and roode losse, did cosse eleuen score poundes. Philalethes. But yf they had bestowed but halfe that money vppon the pooze of their parishe in the time of the great dearth, that was then o: there about: they wold haue thought them selues vndoone. Lette them reade Clemens syft booke, which they say, he diode wyte to James the brother of the lord. If ye will (saith he) worship truely the ymage of the lord (we shewe that vn to you, which is true) do good vn to mē, which is made after the ymage of God, honour and reuerence hym, feede hym, whenne he is an hungered, geue hym drynke when he is a thyste, clothe hym being naked, harbour him, beyng harbour,

Oh prepo-
sterous de-
uotion.

How we
may hono-
r the ymage
of god a-
right.

bourlesse, visite him, whenne he is sicke
 a. In prison, and minister vnto hym
 those thynges that he hath neede of. It
 foloweth: what honoꝝing of god is this
 to runne agaddynge, to wooden and sto-
 nye ymages, and to woꝝship insensible
 and lyuellesse ydoles, and in the meane
 whyle to dispise man, in whome is the
 image of god: Vnderstand therfoꝛe that
 this is the perswasioꝛ of the serpent, that
 lyeth hidde within, who perswadeth you
 that ye shall seeme godlye, when ye doo
 honour and woꝝship vnsensible idoles,
 and that ye shall not seeme vngodlye,
 when ye hurte the sensible and reasona-
 ble creatures. Eutr. Who hearing and
 markyng all these thynges, and waying
 the harmes that come by images would
 not be at despaunce with them: Cuerye
 man I trove. But yet, this is not all.
 Foꝛ what hurt and losse hath all Chꝛi-
 stendome receaued by the occasion of y-
 mages? Foꝛ, as the ymages, whyche
 Salomon didde in his olde age, erecte
 and sette vpye, were the cause of the
 schisme and deuision that was after his
 death in Isracell, I meane, that at one
 P.iii. flap

Images cau-
ses of diui-
sion in the
common
welthe of
Israell, and
also in the
empire.

clap, whole ten tribes didde fall away
from the house of Dauid, and did chose
vnto theimselfes a kyng, Hieroboam
the Ephraimite, who settynge vp the
golden calves in Dan and Bethel, cau-
sed all Israell to committe mosse dete-
stable ydolatrie, wherof utter destruc-
tion of both the realmes did ensue and
solowe: so the contention that dyd ryse
about images betwixt the east and west
churches, and the damnable stoutenesse
of the byshop of Rome with his adhe-
rentes in mainteinyng and defendyng
not onely the ymages, but also the ydo-
latrious woozshypppyng of theym dydde
bycede a very hurtefull diuysion in the
Empire; whereby all Christendome
was wonderfully weakened. For, af-
ter that Haucenna with the rest of Ita-
lye, and all Fraunce with Germanie,
were by the subtile and wyllye meanes
of the byshoppe of Rome, reuolted and
fallen away from the Emperour of Con-
stantinople. The Saracens and Maho-
metistes did ware wonderfully strong,
and at lengthe didde incruaylously pre-
uaile. For, they subdewed myghtye
peoples, Realmes, & Cities, defacyng
and

and puttynge downe euery where the
trewe religion of Chryste, and setting
by the Mahometishe religion. This
was the goodly fruite, of the setting
by of ymages, of the mainteynyng
of the ydolatrous woozshyppe of
theym, and of the contention that dyd
ryse aboute theym, whyles the one dyd
affirme, accorde to the scriptures,
that ymages oughte in no wyse to bee
hadde, and the other agaynst the ex-
presse worde of God and commaunde-
ment, that they ought not onely to bee
hadde, but also to bee woozshypped:
whereof suche an enuye and hate
red dydde ryse betwyxe theym, that
they woulde in no wyse healde, ayde
and succoure one an other agaynst the
commune enemye, being in this poynt
mooste lyke vnto Iuda and Israell,
whyche after their dyuision, whyche
chaunced by reason of Idolles, neuer
loued or trusted one an other, seeking
the frendshyppe and amitie of forayne
kynge and prince, now of the Assy-
rians, now of the Babylonians, now
otherwhyles of the Egyptians, that
so they myghte the sooner destroye

The mis-
chicfe that
the conten-
tion aboute
the ymages
did breede.

one

one another: till at length by the wigh-
trous iudgemente of God, they were
bothe deliuered vp into the handes of
theyr ennemyes. Dydimus. I woulde
fayn heare the whole hystorie, if it were
not tedious vnto you. EVTRAPE-
LVS. The hystorie is very long, and
therefore I wyll hereafter sende it vn-
to you by wrytyng. Dydimus. I holde
my selfe well contente with it, and spe-
cially sythe that bothe our brother Phi-
laletus, and you, haue so wellesatis-
fied our mindes in this matter. Albion.
In deede I was neuer better satisfied
in this poynt than I am now, I thanke
God most hartely for it. Fy: And for
most we haue learned, that God onely
oughte to bee called vppon, and prayed
vnto: And that therefore they that in
theyr necessities doo by prayer slye vn-
to dead creatures, do robbe God of his
gloze, and doo committe moste dam-
nable sacriledge. Whiche thyng was
sufficiently proued by manyfest textes
of the scriptures, and by strong autho-
rities of the ancient fathers of the pri-
mitiue Church, all the objections that
the aduersaries can make, beyng migh-
tily

The conclu-
sion of the
whole booke

tilly answered and confuted. Secondly, ye have playnely shewed vnto vs, y we ought to acknowledge none other mediatur betwixt god & man but oure Saviour Iesus Chrille onelye, whome the Scriptures doo appoynte vnto vs, fo: the omnisufficient saviour of man, kynde, and fo: our onely intercessoure, aduocate, and mediatur, makynge no mention at all, of the intercession o: mediation of the deade Saintes, whiche thyng the Holy ghoske woulde not haue omitted, yf the dead Saintes, o: the Saintes departed out of this world hadde been eyther appoynted o: allowed of god to be intercessors vnto hym fo: vs. The textes of the scriptures, and the authorities of the ancient wryters by you alleadged, are so many, are so myghtie & stronge, that the enemies of y truth may be ashamed to maintain anyll they: grosse and idolatrous opinion. Thirde, it hath been declared, that as the sayntes, that bee already in glorie with God oughte not to bee called vpon, no: to bee taken fo: oure mediators, so no godly honour ought to be geuen vnto them, so:asmuche as it

P. v.

is a ser

is a seruice, whyche is due onely vnto
 God. Where, ye hadde an occasion to
 shewe holwe many ways, the trewe and
 faythfull seruauntes of God, beyng
 departed hence in the faith of his sonne
 Iesu Chyiste, maye bee honoured, and
 that the greatest honour that we canne
 do vnto them, is to obey their godly and
 sounde doctrine, wherby they haue in-
 structed vs in the trewe relyggyon and
 woꝛshipping of the true onely god, and
 also to folowe their faith and other hea-
 uenly vertues, wherby they did glory-
 fie God, whiles they lyued here in this
 woꝛlde. This also was doone by the in-
 fallible woꝛde of God, and testimonies
 of the holy Doctoꝛs of the true Catho-
 like church, all the objections of the ad-
 uersaries beyng quite ouerthrowen by
 the same. Laste of all, ye haue proued,
 that no fygure, ymage, oꝛ lykenesse of
 God, noꝛ of his sonne Iesu Chyiste, noꝛ
 of the Holy ghoſte, noꝛ yet of the sain-
 tes, oughte to bee hadde in the house of
 prayer, oꝛ in any other place, where so
 euer there is any perille of idolatrie.
 And that there can be no vse of theym,
 in the Oratories oꝛ prayeng places of
 the

the Christians, but rather that they
doo moſte hurte, where ſoener they be
bleſed and kepte. We haue ſheiwed by
the waye, what is the true Crolle, that
we ought to delyte and haue a pleaſure
in, and that as ſoꝛ the materiall crolles
they doo moze hurt than good, and that
therfoꝛe ſoꝛ auoiding of offences, they
ought to be taken away. Theſe thyn-
ges haue beene ſo ſubſtanti allye done,
that I holde my ſelfe ſatiſfied in all
poyntes, and I do gene God moſte har-
tye thanks, that wee haue ſo well
ſpent this day. Dydimus. In dede
this day was fruteſully ſpent.

Laude and praiſe be vnto
god therfoꝛe ſoꝛ euer
and euer. EV-

TRAPE.

Amen.

F I N I S.

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In the yere of our Lorde God
1562.

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